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News About EVANGELICALS of every denomination, in all parts of the country

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the PRESIDENT'S column

MEETINGS ON THE HISTORIC BOSTON COMMON

[illegible] day, tens of thou[illegible] men, civilians [illegible] visitors throng the [illegible]. The need of [illegible] the Gospel to these [illegible] been felt by [illegible] in Boston.

On May 30th an innova[illegible] launched in which [illegible] bell, cast in 1817 by Thomas Meers of Lon-

PARK STREET CONGREGATIONAL CHURCH, BOSTON

don, and hanging in the historic Park Street Church was rung at 8:45 p. m. for fifteen minutes. The entire congregation then thronged forth onto the common, announcing to people that a singspiration would be held. Thousands gathered to sing old hymns of the church and to hear the pastor thereof preach. The response to the invitation at the end of the meeting was so marked that a permit was obtained from the city to hold such meetings during the months of June, July, August and September.

Gideons Hold International Conference

More Than 500 Persons Attend July Meeting Held In Boston, Mass.

The 44th International Conference of the Gideons opened Thursday, July 22, with a registration of more than 500 people from all over the United States and Canada. Thursday evening's open mass meeting in the ball room of the Hotel Statler, Boston, attended by more than 500 Gideons and their families and members of the Auxiliary, was the highlight of the day's session.

Governor Leverett C. Saltonstall extended the Commonwealth's greetings and welcome to the Gideons to this historic state at the Friday morning meeting, in his brief talk, he stated he knew the Gideons have been doing a very valuable work and he appreciated the feeling of security and safety for the whole country which is brought about by the distribution of the Gideon Bibles, especially the placing in the hands of the members of the Armed Forces the New Testament and Psalms. He also stated that his son, Peter, who is a sergeant in the Marine Corps, in one of his recent letters said that he had received a Testament and he was making use of it.

Governor Saltonstall is the proud possessor of one of the Gideon Bibles given to all of the governors of the United States and he stated that both he and Mrs. Saltonstall prized it highly.

Friday evening's session was given over almost entirely to the Auxiliary, presided over by Mrs. Homer A. Palin of Attleboro, Mass., president of the Massachusetts-Rhode Island Auxiliary.

Saturday morning the Auxiliary held their Annual Election of International Officers, electing the following officers for the ensuing year:

Mrs. Russell Byrum of Denver, Colorado, president; Mrs. Sven Sunden, Harrington Park, N. J.

NAE Undertakes $50,000 Fund Raising Campaign

Mr. Kenneth Keyes, Chairman of the Finance Committee tells how to do it.

Conduct Regional Meeting In Oregon

The Regional Conference for Oregon and Southern Washington of the National Association of Evangelicals met in Portland for two sessions at the Hinson Memorial Baptist Church, on June 15, 1948. Dr. Albert G. Johnson, pastor of the host church, was chairman of both sessions of the conference which was attended by over one hundred delegates representing over twenty denominations and religious organizations.

The afternoon session opened at 2:30 o'clock with a short devotional period followed by a season of prayer. Hereafter Dr.

Executive Committee Maps Fund Campaign

Kenneth Keyes, prominent Miami real estate man and member of executive committee is to lay financial foundation of NAE structure in months of voluntary labor. The minimum needs of the year's work were outlined by Mr. Keyes to the executive committee as $50,000. "It is impossible," said Mr. Keyes, "for the organization to function effectively in its necessary fields on less."

The sources of receiving these funds are conceived as token gifts by denominations in affiliation with NAE or interested in its testimony, gifts from member churches (recommended at one-half of one per cent of the church budget), membership gifts from individuals ranging from associate members at $2.00 a year to endowing members.

Mr. Keyes intends to travel with the NAE team, speaking to Christian business men in conferences.

Mission Offerings Total $138,000.00

portion of the Bible has as yet been published and to whom no missionary can proclaim the Good News. Let us therefore do everything that lies in our

Jersey Baptists Plan Summer Bible Conference

The First Baptist Church of Asbury Park has planned for summer events of great interest to the hosts of visitors who frequent the north Jersey shore.

A missionary rally from July 25 to 30 brought to Asbury Park [illegible] of the Christian [illegible] Sudan Interior Mission, China Inland Mission, American Mission to Lepers, American Baptist Home Mission Society, and the Association of Baptists for World [illegible]

Christian Reformed Church Becomes N. A. E. Affiliate

Consistory In Session At Bellflower, California, Convinced Movement Worthy Of Wholehearted Support—Believes It High Time Churches Take Stand Opposing Evil Influences Of Well Organized Forces Of Modernism

Bellflower, Calif.

To the Synod of the Christian Reformed Church,
In Session June 8 and following days,
Grand Rapids, Michigan

Esteemed Brethren:

The Consistory of the First Christian Reformed Church at Bellflower, California, having made a study of the aims and objectives of the organization known as the National Association of Evangelicals, is convinced that this movement is worthy of our wholehearted support, and that our denomination should affiliate with this movement in an official capacity.

Whereby we overture Synod to proceed with this action for the following reasons:

I. We believe it is high time that Evangelical churches take a united stand to oppose and counteract the evil influences of the well-organized forces of modernism and liberalism.

II. This organization is fit to represent those of evangelical faith in America as its constitution, doctrinal statement and representative literature plainly indicate.

III. The only other Protestant organization of this kind, known as the Federal Council of Churches, because of its avowed liberal stand, is not an acceptable medium of expression for those of the evangelical faith.

Done in Consistory, May 14, 1948.

Fraternally yours,
(Signed) Rev. G. S. Kok, Pre[illegible]
S. Lautenbach, C[illegible]

P. S. This overture comes too late for Classis to p[illegible] cause we wished to wait until we received th[illegible] cerning the Chicago Convention which was [illegible] May.

IV. NATIONAL ASSOCIATION OF EVANGELICALS

Synod has the following material bearing upon this matter:

1. The Synodical Committee's report, viz., that part which explains the appointment of three delegates of our Church to the recent constitutional convention [illegible] Evangelicals held at Chicago.

2. The report on this convention from these three delegates, viz., the Rev. G. Hoeksema, the Rev. Dr. W. H. Rutgers, and the Rev. I. De Haan Jr. This report

though the [illegible] as the voice of [illegible] American Protestan[illegible] all truly orthodox [illegible] us, cannot look up[illegible] Federal Council as [illegible] us. There is need [illegible] ization that can [illegible] orthodox Protesta[illegible] the F. C. C. [illegible] group [illegible] voice for orthodox Christianity has been felt in recent [illegible] church has shown [illegible] Federal Coun[illegible]

[illegible] announcing to people that a singspiration would be held. Thousands gathered to sing old hymns of the church and to hear the pastor thereof preach. The response to the invitation at the end of the meeting was so marked that a permit was obtained from the city to hold such meetings during the months of June, July, August and September.

[illegible] night has there been [illegible] who assembled to [illegible] Gospel. These multi[illegible] largely composed of [illegible] never would enter a [illegible] hear the message. [illegible] are used, various [illegible] are called upon to [illegible] and the pastor [illegible] Street Church, or a [illegible] teacher gives the [illegible] message. God has [illegible] these outdoor meetings [illegible] Blessing.

AMPLE COPIES AVAILABLE

The President desires regional chairmen to send names and addresses of prominent papers in various localities to which we should send a copy of "United Evangelical Action" for information purposes. Many of these editors will be happy to receive such information to be used in their local papers.

APPLICATION OF ANOTHER DENOMINATION:

The Christian Reformed Church Synod meeting on the 9th in Grand Rapids, Mich., voted to make application for membership in the National Association of Evangelicals. The reasons for this action are stated in another section of this issue of the paper. This is a revealing comment and we are glad to submit it to our readers. The time for uniting in this permanent organization is now. Let all individual churches, denominations and organizations take action as soon as possible.

OUR MONTHLY PUBLICATION:

Many difficulties in launching a new publication have been faced, but we are surmounting them gradually, and we believe that in the process of the future months an exceedingly worthwhile publication will be evolved representing the N. A. E. Your encouragement by subscription is needed at the present time.

Mrs. Samuelson prized it highly.

Friday evening's session was given over almost entirely to the Auxiliary, presided over by Mrs. Homer A. Palin of Attleboro, Mass., president of the Massachusetts-Rhode Island Auxiliary.

Saturday morning the Auxiliary held their Annual Election of International Officers, electing the following officers for the ensuing year:

Mrs. Russell Byrum of Denver, Colorado, president; Mrs. Sven Sunden, Harrington Park, N. J., vice president; Mrs. James Russell, Toronto, Canada, second vice president; Mrs. Samuel A. Fulton, West Allis, Wisconsin, secretary-treasurer; Miss Jean Jobes, Van Wert, Ohio, chaplain. At noon, the entire assembly adjourned to the Boston Common to have the official photograph taken. In the afternoon, the following international officers were elected for the Gideons: Alfred E. Lewis of Eau Claire, Wisconsin, reelected President; Sven M. Sunden of Harrington Park, N. J., reelected Vice President; Robert C. VanKampen of Chicago, Ill., reelected Treasurer; and Harry A. West of Portland, Oregon, chaplain. The following Trustees remained in office: Roy O. Washbon, West Medford, Mass.; O. T. Goldsmith, Houston, Texas; Samuel A. Fulton, Milwaukee, Wisconsin; Charles P. Eisenmayer, Alhambra, Calif. Elected at this meeting were Bernard Aldrich of Toronto, Canada, and Will L. Hardin of Atlanta, Georgia, retiring Chaplain.

Six Hundred and Fifty-four Gideons, Auxiliary members, and friends attended the Fellowship Supper at the Hotel Statler. Convention Chairman, Stephen S. Zagorski, introduced Hobart S. Geer, Secretary-Treasurer and Past President of the New York State Gideons, as Toastmaster. Will J. Green, General Secretary of the Canadian Gideons, from Toronto, spoke on "Canadian Gideons at Work." President Alfred E. Lewis gave a stirring message, the title of which was "Challenge to Laymen." A message of greetings from President Franklin D. Roosevelt was read to the assemblage by Chairman Zagorski as follows:

"The President sends hearty greetings to the International Victory Conference of the Gideons. He hopes the meeting will be fruitful of wise counsels and constructive action to bring about the early and overwhelming defeat of our enemies."

Daddy John Nicholson, only living founder of the Gideons, now in his 84th year, thrilled the packed ballroom when he quoted John 15 from memory.

(See GIDEONS, Page 7, Col. 4)

of Evangelicals met in Portland for two sessions at the Hinson Memorial Baptist Church, on June 15, 1943. Dr. Albert C. Johnson, pastor of the host church, was chairman of both sessions of the conference which was attended by over one hundred delegates representing over twenty denominations and religious organizations.

The afternoon session opened at 2:30 o'clock with a short devotional period followed by a season of prayer. Hereafter Dr. B. B. Sutcliffe, who had been one of the delegates to the Constitutional Convention at Chicago, gave an inspiring report of the convention in Chicago telling us of the work done by the various committees and the spirit of aggressiveness that had prevailed, emphasizing especially the atmosphere of prayer with which the convention had come to a close. Rev. Atwood Foster and K. L. Eichenberger, also delegates to the Chicago convention, supplemented his report. The open forum, which followed the reports, was very lively and showed the interest in this great new movement of Evangelicals.

Dr. C. W. H. Sauerwein, pastor of the First Evangelical Reformed Church, Portland, was elected the chairman for the coming year with Dr. John G. Mitchell, pastor of Central Bible Church, Portland, as first vice-chairman and Rev. S. E. Anderson, pastor of Baptist Church, Pendelton, the second vice-chairman. Rev. Jacob J. Toews, pastor of Mennonite Brethren Church, Dallas, was elected secretary, and Rev. Alan H. Banks, secretary-treasurer of the Oregon District of the Assemblies of God, as the treasurer. Rev. Carl Miller, pastor of Friend-Church, Vancouver, Washington, and Rev. Fred Weatherford, pastor of Nazarene Church in Medford, Oregon, were voted to be members at large.

Great interest was also shown in the "United Evangelical Action" to which many subscriptions were made.

The evening session opened at 7:00 o'clock with Dr. Paul P. Petticord, District Superintendent for Oregon, and Director of Christian Education of the Oregon-Washington Conference of the Evangelical Church, as the main speaker. Dr. Petticord, speaking on the subject: "The Church for the Crisis", said: "The church today is strong enough in doctrine to save the world, but weak enough in practice to allow room for liberalism" and went on to emphasize the necessity that the church of today should have living faith in the great fundamentals of the scriptures and propagate it by proclamation and words and life.

structure in matters of [illegible] labor. The [illegible] the year's work were outlined by Mr. Keyes in the [illegible] mittee as $58,000. "It is [illegible] possible," said Mr. Keyes, "for the organization to function effectively in its mission [illegible] on hand."

The sources of receiving [illegible]

[illegible] year, [illegible] of which [illegible] gifts from individuals ranging [illegible] to enlisting members.

Mr. Keyes intends to travel [illegible]

Mission Offerings Total $138,000.00

Four missionary conventions were held by Dr. Oswald J. Smith, Pastor of The Peoples Church, Toronto, during the spring months, and the offerings totalled $138,000.00.

The first was in The Christian Tabernacle, Dayton, Ohio, where the Rev. Sidney Correll is the pastor. The offering there was $10,000.00.

The second was in Park St. Church, Boston, Mass., where the Rev. Harold John Ockenga is the Pastor, and the offering was $36,000.00.

The third was in The Churchill Tabernacle, Buffalo, N. Y., where the Rev. Clinton H. Churchill is the pastor, and the offering was $15,000.00.

The fourth was in The Peoples Church, Toronto and the offering was $77,000.00.

It is interesting to note—in connection with The Peoples Church offering—that less than $10,000.00 came from outside sources, leaving $67,000.00 contributed by the local congregation.

These offerings were taken in pledges and cash and each one marks a decided increase over the year before. "This is the Lord's doing, and it is marvellous in our eyes".

There are still 1000 languages and dialects spoken by 1000 tribes and peoples in which no portion of the Bible has as yet been published and to whom no missionary can proclaim the Good News. Let us therefore do everything that lies in our power to reach these for whom nothing has been prepared and thus hasten the coming of the Lord and the establishment of His Kingdom on earth.

YOUTH CONFERENCE DRAWS LARGE CROWD

Many Pledged Themselves To Give Full Time In Christian Service.

RUMNEY, N. H.—In spite of the restrictions on travel the second youth conference of the 1943 season under the auspices of the New England Fellowship drew the largest crowd of young people ever assembled at Rumney. About 340 were entertained on the grounds. Speakers were President Howard W. Ferrin, of Providence Bible Institute; Rev. Sheldon Helsey of California, and Rev. Maurice Jacques of Columbia, S. C. The music was under the direction of M. F. Carlton Booth, also of the Providence Bible Institute. The meetings were notable for a large number who gave their hearts in surrender to Christ. Thursday evening was devoted to a missionary rally. More than 100 pledged themselves for full-time Christian service, either on the home or foreign field.

Member Colleges and Institutes of N. A. E.

These colleges and institutes have applied for membership in the N. A. E. and have been accepted. Watch the list grow.

Bob Jones College.
Seattle Pacific College.
Dallas Theological Seminary.
Los Angeles College.
Wessington Springs College.
Spring Arbor Seminary and Junior College.
Denver Bible Institute.
Chicago Evangelistic Institute.
Pikes Peak Seminary.

The First Baptist Church of Asbury Park has planned for summer events of great interest to the hosts of visitors who frequent the north jersey shore.

A missionary rally from July 23 to [illegible] to Asbury [illegible] Christian Hebrew Alliance, Sudan Interior Mission, China Inland Mission, American Mission to Lepers, American Baptist Home Mission Society, and the Association of Baptists for World Evangelism. Sessions were held every evening at 7:45, and many of the addresses were illustrated by moving pictures taken on the mission field.

The eighth Annual Bible Conference, conducted by Dr. Purdy and his associates, will be in session from August 22-29. Mr. Robert G. LeTourneau will open this great week with three addresses on Sunday, August 22. Dr. George McNeely and Dr. C. Gordon Brownville will continue throughout the week.

Information concerning the Bible Conference, may be secured from the First Baptist Church, Asbury Park, New Jersey.

Endeavor Group Hears Dr. R. E. Day At Annual Session

The 53rd annual Christian Endeavor Convention of Minnesota was held June 20-27 with Dr. Richard Ellsworth Day, eminent Christian biographer, as the featured speaker. The Convention was one of the finest yet held with over 500 delegates registered for the entire eight days.

The Convention site was again the beautiful Mission Farms at Medicine Lake just 6 miles from the heart of Minneapolis. Classes were daily 8:30 to 12:00 with Dr. Day speaking at the eleven o'clock hour each day on the theme, "The Borrowed Glow." The tabernacle meetings each night were based on the theme, "Crown Him Lord of All".

Mr. George Quam, Minneapolis business man, and perennial Convention Chairman was in charge of all convention activities. Parks Hunt, Christian Endeavor Field Secretary for the State of Minnesota was in charge of all musical and recreational activities.

The entire Convention was highly successful and all delegates are anxiously looking forward to the next Convention in June 1944 when Dr. Harold J. Ockenga will be the speaker. All Christians are cordially invited to attend this Convention.

Synod has the following material bearing upon this matter:

1. The Synodical Committee's report, etc., that part which explains the appointment of three delegates [illegible] Evangelicals held at Chicago.

2. The report on this convention from these three delegates, viz., the Rev. G. Hoeksema, the Rev. Dr. W. H. Rutgers, and the Rev. J. De Haan, Jr. This report is incorporated "in toto" in the Synodical committee's report and is on the Synod's table.

3. An overture from the First Christian Reformed Church of Bellflower, Calif., urging that our denomination become a member of the National Association of Evangelicals.
Note—page 8 of this report is a copy of Bellflower's overture.

4. An overture of Classis Muskegon to the previous Synod (1942) anent a possible Protestant Council of Churches, and the letter addressed to that Synod by the secretary of the American Council of Christian churches (See Acts 1942, pp. 126-27); and also a paragraph in the report of this Synod of our committee on Correspondence with other churches, to which this overture and letter were committed. This committee reports that it has written for further information to the office of the American Council but has not yet received a reply.

In addition to this material your committee has, of course, also taken note of the two addresses delivered at this Synod, the one on the American Council of Christian Churches by Dr. J. Oliver Buswell, and the other on the National Association of Evangelicals by Dr. Clarence Bouma. Both of these men have also met with the committee to answer questions on the movements they represent.

EXPLANATION AND COMMENT

This matter should not be confused with that of a possible Alliance of Reformed Churches, nor with a possible Reformed Ecumenical Synod, nor with the matter of Correspondence with churches holding the Reformed Faith. The matter before us now concerns an association or council in which all truly orthodox Protestant Churches may band together to accomplish certain desired ends which alone they cannot accomplish and to defend certain rights which they jointly have. The Federal Council of the Churches of Christ in America (F. C. C. C.) has for years been the only Protestant organization seeking to achieve some of these objectives for the Protestant churches. But al-

[illegible] groups [illegible] voice for ortho[illegible] Christianity [illegible] been felt in recen[illegible] church has withdr[illegible] Federal Council [illegible] in recent years [illegible] an orthodox or[illegible] kind have been [illegible]

The 1942 Cla[illegible] overture as well [illegible] flower overture [illegible] Synod voice this [illegible] the report of our [illegible] to the recent Co[illegible] of the National A[illegible] Evangelicals (N. [illegible] the speaker, for t[illegible] Council of Churche[illegible] representing the N[illegible]ciation of Evange[illegible] Synod have stresse[illegible] these voices are ag[illegible] as a church should [illegible] in such a movement [illegible]mittee is of the s[illegible] and trusts this also [illegible] attitude of Synod.

In order to do ou[illegible] a movement, the Mu[illegible]ture at the prev[illegible] (perhaps already [illegible] 1941) proposed th[illegible] steps to organize suc[illegible] This, however, is [illegible] necessary. At jus[illegible] same time when t[illegible] was conceived (po[illegible] preliminary steps ha[illegible] other groups to [illegible] and today [illegible] such organizations [illegible] which invites us t[illegible] member, viz., the [illegible] Council of Christia[illegible] and the National As[illegible] Evangelicals (N.A[illegible] places before us the [illegible]ment of choice, whe[illegible] well wish there wer[illegible] Your committee fee[illegible] need for united action [illegible] of all Orthodox gro[illegible] effective in attainin[illegible] and objectives of su[illegible]ment there should [illegible] competing movemen[illegible] one.

Your committee ha[illegible] the literature of the two [illegible]izations, paying attention [illegible] doctrinal basis, the co[illegible] the organizational set[illegible] objectives of each. [illegible] heard a representative of [illegible] organization and your committee has interrogated both. On the score of doctrinal basis there is no essential difference between the two organizations. Neither does there appear any worthwhile difference in the aims and

(See REFORMED, Page 7, Col. 1)

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An Appraisal of Our Situation

Human nature has changed very little in the nineteen hundred years since Paul, in writing his friends at Philippi said, "Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel." (Phil. 1: 15-17.)

Certainly, if anyone who ever lived should have been left free to pursue the calling of God, without persecution of unkind criticism, Paul was that man. No man in the Christian era has made so great a contribution to the well-being of humanity as he. And yet, few were so maligned. If any of our readers thinks he is being abused let him read the list of some of Paul's major experiences of testing (II Cor. 11:23-30) and he will conclude that he knows little of real trouble.

I surmise that of all Paul's persecutions the one which cut the worst was that tabulated as "in perils among false brethren." Misunderstanding of his motives was to be expected from the unregenerate, but the slander of false brethren was indeed hard to bear. And yet, he called them his "brethren." I wonder why. Was it not his recognition of the fact that back of these contentious persons who were nominally, at least, counted among the believers, was the Enemy, who with subtlety was using them, perhaps unconsciously to themselves in some instances, as tools to accomplish his wicked purpose to hinder the gospel. Does not Satan rejoice more when he is able to use a deceived Christian to do his work than when he uses the children of darkness?

Paul's reaction to all this should be helpful to us. Let us go back to the Philippian letter. "What then, notwithstanding, every way, whether in pretence, or in truth, CHRIST IS PREACHED, and I do therein rejoice, yea, and will rejoice," (vs. 18.)

All this is worthy of our prayerful consideration at this time. We should be aware that we are entering upon a long and difficult task in attempting to bring a greater degree of unity among God's people. We must be spiritually prepared and fortified to withstand and overcome attacks born of prejudice, pride, selfish ambition, ignorance, conceit, bigotry and many other unworthy motives. What shall be the strategy of our warfare?

CHURCHES ACCEPTED BY N. A. E.

Churches or Groups of Churches	Headquarters	Constituency
Court Street Christian Church	Portsmouth, N. H.	130
First Baptist Church	Marblehead, Mass.	133
First Baptist Church	No. Reading, Mass.	200
First Baptist Church	Wallingford, Vt.	48
First Free Baptist Church	South Portland, Me.	160
Park Street Church	Boston, Mass.	1800
East Weare Baptist Church	Contoocook, N. H.	15
The First Baptist Church of Asbury Park	Asbury Park, N. J.	742
Trinity Presbyterian Church	Chicago, Ill.	334
Tenth Presbyterian Church	Philadelphia, Pa.	750
Blaney Memorial Baptist Church	Dorchester, Mass.	515
Immanuel Baptist Church	Cambridge, Mass.	200
Trinity Baptist Church	Arlington, Mass.	550
First Baptist Church	East Dedham, Mass.	106
Southside Baptist Church	Jacksonville, Fla.	1377
First Presbyterian Church	Flushing, N. Y.	465
First Baptist Church	Stonington, Ct.	145
Bethel Temple Assembly of God	Hoquiam, Wash.	34
United Church	West Pawlet, Vt.	176
Reisterstown Evergreen Church	Reisterstown, Md.	60
West End Tabernacle	Pittsfield, Mass.	92
Sunnydale Free Methodist Church	Seattle, Wash.	50
The Free Methodist Church	Newton, Ia.	22
The Evangelical Free Church of Woburn	Woburn, Mass.	134
Contoocook Baptist Church	Contoocook, N. H.	111
Ruggles Street Baptist Church	West Roxbury, Mass.	1126
Lynnfield Street Baptist Church	Lynn, Mass.	249
First Reformed Church of the City of Newark	Newark, N. J.	200
Advent Christian Church	Melrose, Mass.	48
Broad Avenue Methodist Church	Altoona, Pa.	418
Immanuel Chapel	Rumney Depot, N. H.	35
Bethany Baptist Church	Peoria, Ill.	160
Sixth Avenue Baptist Church	Brooklyn, N. Y.	175
Huntington Street Baptist Church	New London, Ct.	450
First Free Baptist Church of Boston	Roxbury, Mass.	128
Grace Baptist Church	Wilmington, Calif.	167
Mennonite Brethren Church	Dallas, Ore.	271
The Regan Full Gospel Tabernacle	Regan, N. D.	19
Christian & Missionary Alliance Church	Bellingham, Wash.	100
United Armenian Brethren Evangelical Church	Watertown, Mass.	125
Arlington Presbyterian Church	Baltimore, Md.	1558
Fountain Avenue Baptist Church	Los Angeles, Calif.	360
Mason City Branch of the Christian & Missionary Alliance	Mason City, Ia.	70
Christian & Missionary Alliance	Watertown, S. D.	35
First Brethren Church	Spokane, Wash.	45
Albion Christian Church	Albion, Me.	62
St. Helen's Free Methodist Church	Houlton, Ore.	66
Wesleyan Methodist Church	Forestdale, Vt.	47
The Gospel Tabernacle	Spokane, Wash.	200
Christian & Missionary Alliance	Cincinnati, Ohio	50
Fremont Tabernacle	Seattle, Wash.	150
Calvary Baptist Church	New York City	1500
Evangelical Free Church	Des Moines, Ia.	62
First Baptist Church	Sayre, Pa.	459
Calvin Presbyterian Church	Philadelphia, Pa.	1105
Central Baptist Church	Quincy, Mass.	569
Assembly of God Church	Olympia, Wash.	100
Four-Square Gospel Association Church	York Village, Me.	30
United Baptist Church	Presque Isle, Me.	500
Holmes Memorial Church	Greenville, S. C.	450
Third Church (Baptist)	Philadelphia, Pa.	400
Tyng Memorial Church	Peoria, Ill.	204
Washington Conference of the Free Methodist Church	Seattle, Wash	
The Light of Israel	Denver, Colo.	groups 54
Maryland Conference of Pentecostal Holiness Church	Baltimore, Md.	members 375
East Swamp Mennonite Church	Quakertown, Pa.	190
Collinsville Union Church	Collinsville, Mass.	60
Westwood Baptist Church	Inkster, Mich.	113
First Pentecostal Church	Miami, Fla.	150
First Baptist Church	Astoria, Ore.	250
First Baptist Church	Cedaredge, Colo.	152
Judson Memorial Baptist Church	Denver, Colo.	500
First Mennonite Church	Berne, Ind.	1277
Berkshire Fellowship Church	Pittsfield, Mass.	45
Denver Revival Tabernacle	Denver, Colo.	500
Bethel Memorial Baptist Church	Denver, Colo.	375
North Avenue United Presbyterian Church	Baltimore, Md.	123
Christian & Missionary Alliance Tabernacle	Denver, Colo.	
Lorena Baptist Church	Los Angeles, Calif.	211
Park Avenue Methodist Church	Minneapolis, Minn.	982
Galilee Baptist Church	Denver, Colo.	919
Fruitdale Baptist	Wheatride, Colo.	75
Northside Friends Church	Grinnell, Ia.	80
First Baptist Church	Fort Collins, Colo.	663
Austin Gospel Church	Chicago, Ill.	[illegible]
Downtown Tabernacle	Cheyenne, Wyo.	75
First Baptist Church	Weymouth, Mass.	370
First Baptist Church	St. Louis, Mo.	145
Highland Park Baptist Church	Wayne, Mich.	258
Rock Hill Presbyterian Church	Detroit, Mich.	1601
First Baptist Church	Altoona, Pa.	1400
First Baptist Church	Stockton, Calif.	1060
First Baptist Church	Palisade, Colo.	186
First Baptist Church	Leoti, Kansas	
Hinson Memorial Baptist Church	Portland, Ore.	2400
Assembly of God Church	Englewood, Colo.	65
Broadway United Presbyterian	Bellingham, Wash.	305
Marcus Hook Baptist Church	Marcus Hook, Pa.	742
First Baptist Church	Canonsburg, Pa.	314
South Broadway Presbyterian	Denver, Colo.	[illegible]
Second Baptist Church	Peoria, Ill.	270
First Baptist Church	New Kensington, Pa.	[illegible]
Hazel Park Alliance Church	St. Paul, Minn.	[illegible]
First Baptist Church	Washburn, Me.	132
Goshen Community Church	Brandon, Vt.	16
Assembly of God (Springfield, Mo.)	Grand Junction, Colo.	[illegible]
Lake Avenue Congregational Church	Pasadena, Calif.	1250
First United Presbyterian Church	Quincy, Mass.	[illegible]
Pleasant Street Free Baptist Church	Springvale, Me.	[illegible]
Grace Baptist Church	Attleboro, Mass.	[illegible]
West End Reformed Church	Port Jervis, N. Y.	[illegible]
Calvary Pentecostal Temple	Aberdeen, Wash.	[illegible]
First Baptist Church	Windsor, Vt.	[illegible]
Baptist Temple Church	Fall River, Mass.	[illegible]
Central Presbyterian Church	Detroit, Mich.	[illegible]
Belmont Avenue Baptist Church	W. Philadelphia, Pa.	[illegible]
Pikes Peak Bible Seminary	Manitou Springs, Colo.	
Knox Presbyterian Church	Toronto, Ontario	

APPLICATIONS RECEIVED

Independent Bible Church of Tacoma, Wash.
Westfield Village Baptist Church, Westfield, Me.
First Baptist Church, Clinton, Mass.
First Baptist Church of Troy, N. H.
Beth Eden Baptist Church, Denver, Colo.
Calvary Baptist Church, San Francisco, Calif.
Christian & Missionary Alliance Church, Winston-Salem, N. C.
Second Congregational Church, Baltimore, Md.
First Baptist Church, Tucson, Ariz.

Bible Institutes and the N.A.E.

In compliance with the request of our President, I am writing of the findings of the Bible Institute subcommittee of the Committee of Education with respect to how the National Association of Evangelicals might assist the Bible Institutes. The opinions of some sixteen Bible Institute representatives who were present at the Chicago Convention were secured. First, it was recognized that there are several different types of Bible Institutes, some established for years, while others have been established only recently. Consequently any standardization was at this time impossible, even if desirable.

The recommendation of the Committee to the Association was that a Survey Committee be appointed by the Association to bring in a report next year of its findings concerning the many and varied Bible Institutes throughout the land. At this point it would be well to inform our

Activities And Organization Pattern Proposed For Local, Regional Groups

By Dr. John W. Bradbury

I. *Enlistment of as many churches as possible in the local association.*

Each local association is to solicit the membership of churches and individuals so as to form as strong an association as possible. This must be done by personal contact and as a result of any propaganda or meetings held. Each local association will devise the best means of its own propagation.

In order that there may be the widest knowledge of conditions that prevail, perhaps it will be necessary to institute canvasses or neighborhood study. Each association is to develop a capacity to be as influential for good as possible. When occasions arise for these activities to be tied in with national movements seeking moral and social reform, means will be devised by each local association to render itself as effective as possible.

Youth Column By C. Stacey Wood

Sometime ago a minister friend of mine, pastor of an important midwestern church remarked—"Graden Fellows has only been in college one year. I suppose you know that he with three or four other students started the Inter-Varsity Chapter at State University. During that time he has grown more spiritually than all the years he has been in my church. Now he tells me he is headed for Seminary and the ministry. How do you account for that?"

"Well," I ventured, "perhaps it's this way—in your church Graden never had to fend for

invite the chaps on their to their room for Bible s and it is encouraging how in meetings the Word is u convict of sin and point Saviour. Many students come to Christ by this mea

Then there are prayer ings. An Inter-Varsity falls short of the ideal there is a D. P. M. (Daily Meeting) on the campus it is not an easy matter not be maintained conve But Christian work has be long barren because Ch have tried to do it conve In New Zealand some ye we had representatives

[illegible] Philippian letter. "What then, notwithstanding every way, whether in pretense, or in truth, CHRIST IS PREACHED, and I do therein rejoice, yea, and will rejoice." (vs. 18.)

All this is worthy of our prayerful consideration at [illegible] We should be aware that we are entering upon [illegible] among God's people. We must be spiritually prepared and fortified to withstand and overcome attacks born of prejudice, pride, selfish ambition, [illegible], conceit, bigotry and many other unworthy motives. What shall be the strategy of our warfare? Our method would be to answer in kind and thus add fuel to the flame of distrust and disunity. We might consume most of our time in refutations, explanations and justifications. But is there not a better way? We believe there is. We have work to do. We have no time to waste in fruitless bickering. Time will bring its [illegible]. We must not yield to any temptation to [illegible] back. We are not fighting our brethren but a common foe who is wily and experienced.

Satan has gained immense territory through the centuries by keeping believers divided. Has not the time come for every believer to recognize the evident fact that he will never yield this ground without a struggle? He dreads a united church more than anything else. If the church ever attain united action his kingdom will suffer a terrific defeat. Therefore, it is inevitable that his forces will be concentrated upon this one objective; to confuse, to scatter, to distort, to the end that there shall be uncertainty, then fear, then retreat.

My brethren, I speak out of a full heart. Some of us are carrying heavy burdens in this first effort which evangelicals have made for unity of spirit in this century. We have made a good beginning, but it is a beginning only. We have not yet succeeded. We are yet a long way from success. I am profoundly convinced that the issue of united action among evangelicals is the paramount issue of this generation.

Many factors may enter the situation to prevent or delay success. We suggest that one of these factors might be to spend our energies in wrangling among ourselves over unconsequential details of policy. Another may be the same that hindered the Corinthian church—a carnal disposition to foster new schisms. Loyalty to movements or leaders must not transcend loyalty to Christ. Still another factor may be the tendency on the part of certain leaders to "sit tight" and watchfully wait to see what will happen.

Personally, I am concerned about the latter factor even more than the first two I have mentioned. I am satisfied that modernism is a secondary danger in comparison to this one. I do not believe that the modernist movement has the vitality to successfully withstand such a movement as the National Association of Evangelicals may become. I also feel sure that any active opposition from within the ranks of evangelicals or fundamentalists will not be a deciding factor. Most of this opposition is based upon misinformation and is already waning. This opposition can best be met by the patient, persevering and continued campaign of education which is under way. We must cultivate steadiness, confidence, long-suffering; never allowing ourselves to descend to retaliation.

The third factor is the real occasion for uneasiness. I am convinced that the lack of understanding of the dangers which confront a fragmentized Church at this time, doubt, indifference, or over-cautiousness on the part of those who sit on the side lines is a grave menace. Leaders who know that unity among Bible-believing Christians hangs in the balance, and knowing this refuse to do anything to assist the effort to make it possible, might conceivably bring the movement to defeat. In the event of such defeat those who lack the courage, the vision or the faith to "stand in their places" must accept the responsibility for a continuance of the trend toward further divisions in the Church.

One year, or two at the most, will tell the story. At the expiration of this period the evangelicals of America will be marching along together in the greatest movement of world-wide evangelism known in modern times or the effort will be but a regretful memory as we retire to the greatly handicapped work of our then hopelessly separated organizations. Not until this generation has passed away will united action be possible, if it is not possible now. WE MUST NOT FAIL GOD. WE MUST NOT FAIL EACH OTHER.

J. Elwin Wright

Convention were secured. First, it was recognized that there are several different types of Bible Institutes, some established for years, while others have been established only recently. Consequently any standardization was at this time impossible, even if desirable.

The recommendation of the Committee to the Association was that a Survey Committee be appointed by the Association to bring in a report next year of its findings concerning the many and varied Bible Institutes throughout the land. At this point it would be well to inform our readers that not a little of this survey work has been done by the Evangelical Teacher Training Association in connection with the promotion of the Preliminary and Standard Courses of that Association in the field of teacher training. It has been my privilege to be a member of the Executive Board of the Evangelical Teacher Training Association and to pass upon all applications for membership and affiliated membership of colleges, seminaries and Bible Institutes making application. It would seem to me that the Committee on Education of the National Association should work in the fullest cooperation with the Executive Committee of the Evangelical Teacher Training Association in order that there might be no overlapping of activity in a field in which both Associations will function.

While consideration was given to the possible standardization of the curricula of Bible Institutes, is was agreed that due to the many and varied types and sizes of such institutions, nothing could be done at the present time. Furthermore, some expressed the thought that it might not be a procedure which would be approved by many of the Bible Institutes. Therefore the discussion of this issue was postponed until next year. It was commonly agreed, however, that the National Association of Evangelicals would make it possible for the Bible Institutes to share more fully in mutual interests and cooperation. It is my hope that the Committee of Education will appoint a sub-committee to make the survey previously mentioned and also to explore the possibility of a closer cooperative fellowship between the Institutes than now exists.

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II. ***Associational programs and meetings.***

No organization can exist without meetings. It is, therefore, desirable that each local association shall plan periodical meetings for the information of its membership, for propaganda, and for the development of fellowship. Proper speakers can be brought in to help the local association to understand its specific responsibility. In such meetings, plans can be worked out for the further development of the local association.

III. ***Study of community needs in the moral and social sense.***

It is assumed that each local association will in the course of time become effective in dealing with moral problems and social evils within the community. These are activities which can be carried on together.

IV. ***Cooperative endeavors within associations.***

There are many things that associations of churches can do among themselves. For that, we suggest the following as immediately as possible:

1. Daily vacation Bible schools. (Training classes for teachers and such.)
2. Week-day church schools.
3. Evangelism.
4. Training classes.
5. Bible conferences.

V. ***An adequate organisation to implement these purposes.***

It will be apparent to all that it is necessary to have an effective organization to carry out inter-church plans and cooperative activities. These organizations are to be created by the members of the local associations. In these matters, the local associations have full autonomy.

Pastor Invites Others To Joint Holy Communion Celebration

By Religious News Service

NEW YORK—In what is believed to be the first event of its kind ever held, a church representing the Lutheran Synod of Missouri, Ohio, and other states, recently invited representatives of other Lutheran bodies to participate in a joint celebration of Holy Communion. A clergyman of the American Lutheran Church was asked to conduct the service.

(The Missouri Synod is regarded as the most aloof of all Lutheran bodies in respect to Lutheran unity efforts.)

The invitation was extended by the Lutheran Church of Our Savior, New York City, the Rev. B. Von Schenck, pastor. The communion service was celebrated by the Rev. Frederick Meyer of the Fordham Lutheran Church.

Catholicism Still Advocates Union of Church and State

By Religious News Service

LONDON (By Cable)—A request that Roman Catholic children be educated in Catholic schools, provided and maintained by the State, was made in a resolution adopted by the Union of Catholic Mothers, who met at Westminster Cathedral Hall here to discuss the new Education Bill being considered by the British Government. A copy of the resolution was ordered sent to the president of the Board of Education.

"The Chicago convention was a twentieth-century "upper room" experience, truly a remarkable demonstration of 'the unity of the Spirit in the bond of peace'. Out of it will surely come revival to the entire body of Christ. Praise the Lord!"

Luther P. Fincke, Pastor
First Presbyterian Church,
Flushing, N. Y.

[illegible] Conditions that prevail perhaps it will be necessary to institute canvasses or neighborhood study. Each association is to develop a capacity to be as influential for good as possible. When occasions arise for these activities to be tied in with national movements seeking moral and social reform, means will be devised by each local association to render itself as effective as possible.

[illegible] only least in college one year? I suppose you know that he with three or four other students started the Inter-Varsity Chapter at State University. During that time he has grown more spiritually than all the years he has been in my church. Now he tells me he is headed for Seminary and the ministry. How do you account for that?"

"Well," I ventured, "perhaps it's this way—in your church Graden never had to fend for himself spiritually . . . He never was really up against things. He was surrounded by the warmth of spiritual fellowship.

"At State with other Christian students he was challenged by the need of a vital evangelical witness. He came face to face with real indifference and opposition for the first time in his life. He could not fall back on his church. You were not there to help him. He was cast on God. And so he began to translate into action all he had been taught. If Christ was to be made known to that student body he with the two or three other Christians must make Him manifest. Living in a dormitory, Christ had to be lived as well as preached. Graden in those last few months has grown from a babe to a young man in Christ, and he has become a 'soul-winner'".

The Inter-Varsity program for Christian students is geared to this point of view. For instance, take the matter of Bible study. This is an integral part of the Inter-Varsity program. For too many, too long, Bible study has meant nothing more than a devotional message or at best a Bible lecture. It is a very different matter to dig into the Scriptures for one's self, relying on the Holy Spirit to illuminate and make the things of Christ plain. Some 80th century Protestants are practical Roman Catholics so far as the Scripture is concerned. Their habits of life seem to declare that the Bible is not to be studied by them but it must be explained and taught only by experts.

Picture a group of ten or twelve Christian university students meeting week by week to dig into the Word of God for themselves. It is wonderful to be with them and to hear them pray that the Word may be applied to their life in college and bear fruit. When a Bible study group grows to more than fifteen or so we encourage separation into two groups. They get more out of their Bible study that way. Then some students start their own study circles in their dormitories. Perhaps two of them live in the same house. Each week they [illegible] Saviour. Many students come to Christ by this [illegible]

Then there are prayer [illegible]ings. An Inter-Varsity [illegible] falls short of the ideal [illegible] there is a D. P. M. (Daily [illegible] Meeting) on the campus [illegible] it is not an easy matter [illegible] not be maintained convi[illegible] But Christian work has be[illegible] long barren because Ch[illegible] have tried to do it convi[illegible] In New Zealand some ye[illegible] we had representatives fr[illegible] over the world and [illegible] census as to the most im[illegible] activity of any Inter-V[illegible] chapter. Without excep[illegible] answer was the D. P. M. [illegible] other day in a prayer [illegible] report of our work in a[illegible] country, I noticed that [illegible] group was weak in numbe[illegible] spiritual power there [illegible] weekly prayer meeting [illegible] it seemed to be virtu[illegible] flourishing a D. P. M. [illegible] the orders of the day.

Of course there is no [illegible] in the daily prayer meet[illegible] such. It can become a[illegible] and ineffective as any oth[illegible] of meeting. But it seem[illegible] where students really la[illegible] of God on behalf of their [illegible] and particularly for the [illegible] they are seeking to lead to [illegible] that is where the Spirit [illegible] works. Sometimes in a [illegible] chapter of a hundred or [illegible] Christians there may be as [illegible] as four or five prayer m[illegible] a day held in different [illegible] of the campus for greate[illegible] venience. And the same [illegible] to weekly Bible study gro[illegible]

At a Bible conference [illegible] time ago I asked all the [illegible] people who had attende[illegible] conference for more th[illegible] years to raise their hands. [illegible] seventy of them did so. [illegible] asked how many had a tim[illegible] God each day—not a [illegible] minute or so, but a suff[illegible] time to read God's Word [illegible] meditate upon it, and to [illegible] As to regularity it was sug[illegible] that the habit of having [illegible] fast might be a good gu[illegible] judging whether this [illegible] time" was habitual. Th[illegible] these young people indicat[illegible] such was their practice. [illegible] wonders just how much [illegible] manent good this conferen[illegible] to these young folk.

A time with the Lord o[illegible] is the sine quanon of a su[illegible] Christian life at college. [illegible] a student begins to [illegible] spiritually the "quiet time" [illegible] first thing to be omitte[illegible] the daily schedule. Of[illegible] hear the backsliding [illegible] blame the skeptical teach[illegible] receives in classrooms [illegible] longer believing the Sc[illegible]

(Continued on Page 7, C[illegible]

THE REALITY OF CHURCH UNITY

The President of the National Association of Evangelicals Reviews Progress Which Has Been Made Toward Unity of Evangelicals.

By REV. H. J. OCKENGA, Ph.D.

Text: "Endeavoring to keep the unity of the Spirit in the bond of peace," Eph. 4:1-6.

The prerequisite for a revival in the church is unity among the brethren. A Canadian business man who is president of a great conference and a director in another conference recently wrote certain suggestions from his experience in supporting evangelistic campaigns financially. Among these suggestions was the insistence that there will never be a revival until there is a unity among the brethren who are entrusted with the work of the church, namely, the ministers. We are quite sure that that Christian business man is correct.

While love is absent from the brethren God cannot entrust us with a revival. Criticism, contention, suspicion, jealousy and controversy grieve the Holy Spirit of God. This is true in an individual church and may also be postulated of the universal church. One reason at least for the departure of the Spirit from the church in the last decade is the attitude of controversy assumed by the brethren. Charles G. Finney declared that it was necessary for a church to prepare herself by reaching a true unity of the Spirit before a heaven-sent revival can be given to it. This is one condition of revival over which Christians have control. We can put away our prejudices, our hobbies, our differences for the sake of unity. We can endeavor to keep the unity of the Spirit in the bond of peace.

Following the Chicago convention of N. A. E. a Presbyterian minister wrote, "I would gladly sacrifice if necessary my standing in my denomination for the sake of the fellowship I enjoyed at Chicago. I had formerly looked on the Pentecostals with suspicion, but God removed all such suspicion at Chicago." A leader of a Pentecostal denomination present at the Chicago convention wrote after reading some of the criticisms of the convention due to the fact of the presence of Pentecostals there, "We will be glad to take a back seat, to be unassuming or to step aside altogether if our presence is a hindrance to this movement. What we want is the unity of the brethren." A Baptist minister returning to New England publicly spoke about "the remarkable submerging of all differences and the experience of spiritual unity at Chicago." He went on to say that it was something new in his experience. These simple quotations are evidences of the way the Chicago convention endeavored to keep the unity of the Spirit.

Here is a present realization of a measure of this unity of the Spirit among evangelicals. Amazement swept all those who saw at the convention of N. A. E. that such a phenomenon of nearly fifty denominations and more organizations could act so harmoniously and effectively as a unit as was witnessed. The effect of this was a deepening of the spiritual experience of every person present so that we returned to our churches, our responsibilities of teaching, editing, writing, preaching and pastoral duties desirous of being better and more effective servants of our Lord. Such a unity among Protestant believers is a new thing. Fundamentalism knew nothing of it, for there was a deep cleavage between the Fundamentalists and the Pentecostal, though both believed in the ground of our unity as the body of Christ. Hence, a sin against the unity of the body is a sin against the Holy Spirit. The reality of the indwelling Spirit demands that we exercise love toward and live at peace with the brethren. The same Spirit who convicts, regenerates, sanctifies, illumines, empowers and preserves the individual believer is the Spirit who binds us together as one in the body of Christ. Therefore, it is by one Spirit that we have access to the Father. Without that Spirit we cannot belong to the body of Christ and he who has the Spirit has the witness and knows that he belongs to Christ and to the church. He is prepared to experience unity with the brethren. It is for this reason that wherever saved men, men who are already members of the spiritual body of Christ gather together a church inevitably forms. The one Spirit causes the one body.

The third unity in the first category is that of "one hope of your calling." The hope of our calling is the destiny to which Christ summons us. That destiny is called the inheritance of the saints. It is to be transformed into the image of Christ Himself. When we become believers we have one hope, the same hope, the expectation for the future, derived from our simple calling, that we shall be like unto Christ. A foretaste of that inheritance is given to us in the possession of the Holy Spirit. It is the earnest of our inheritance. This present experience of the Holy Spirit strengthens our hope for our eternal destiny. Just as a drop of water made David long for a full draught from the well of Bethlehem so we, tasting of the Holy Spirit as the first fruit, await and long for the full fruit in our redemption. The gift of the Spirit produces this hope within us all. Therefore, our religion is one of hope against the hopelessness of a godless world. We hope for the restoration of the divine image, for life, for happiness, for knowledge and for infinite progress. Such a simple but beautiful hope for self and for creation dispels the gloom and holds man steady in his purposes.

The second category begins with the unity "one Lord." Lordship denotes sovereignty, authority, possession, ownership and Christ has all of these privileges. He is the supreme is witnessed in the seven petitions of the Lord's prayer, the perfect prayer which brings man and God together in perfect reconciliation.

It is witnessed in the seven parables of Matthew 13, describing the complete course of this age. It is witnessed in the seven letters of Christ to the churches contained in the book of Revelation. Seven undoubtedly is the number of reconciliation, containing four, the number of the world, and three, the number of the Godhead, joined together in perfect reconciliation. Even these seven bonds of unity are divided into three categories, each one connected with a person of the Trinity. First, there is the work of the Spirit, forming the body and calling an individual. Then there is the work of blood as the means of our redemption and the Spirit as the power of our sanctification and it is founded upon the universal acceptance of the primitive creeds of the church. Hence we find that the act of trust combined with the one faith is the means of salvation.

The third unity in the second category is "one baptism." This baptism is the bond of the covenant proclaiming us to be members of His spiritual community. That one baptism is of water in the name of the Father, Son and Holy Spirit. Paul said, "As many as have been baptized into Christ have put on Christ." Truly there may be various administrations and regulations concerning baptism, but there is one baptism in His name. This Christian baptism is the seal of our corporate life in Him. It cannot be private or secret because it is the public confession and sign of our common faith.

The third category is embraced in the statement "One God and Father." To God we sustain the two fold relationship of creature and of child. Here the transcendence and immanence of God is declared. His majesty and His pity meet. His sovereignty and His help are combined. God is over us (for this epistle is addressed to believers) and may thus be declared to be omnipotent. God is through all and therefore may be declared to be omnipresent. God is in all and therefore may be declared to be incarnate, transcendent and super mundane and yet simultaneously immanent and pervading all with His presence.

This recognition of the Trinity in its activity completes the basis of the unity of the church which is founded on the unity of the Trinity, with which we are mystically united on a common principle of life. This life is common to Christ and the Church and to Christ and God. Hence, we, being joined unto Christ, are joined unto the Trinity and the life which is manifested as one, one in the Father and in the Son, is now one in the Son and in us. The church, therefore, becomes the habitation of God through the Spirit. God abides in all the church pervading it and filling it with His presence. To be the fullness of Him is our glory.

This is the unity which now exists in the church and which jority it immediately attempts to stamp out all Protestant and missionary teaching. The latest attempt is the desire to forbid the entrance of Protestant missionaries and missionary activity in South America. One reason for organizing the N. A. E. is the desire to have a voluntary association of evangelicals to combat this trend in our nation.

This unity rather than being an ecclesiastical organizational unity is a unity of which the Holy Spirit is the author. In the apostolic day each church was autonomous, but spiritually all the churches were a unit. Their life was one. They had no organizational unity. Even into the fourth century there were patriarchs in different regional organizations. Before the patriarchs existed the local organizations were under bishops and before the bishops in areas the autonomous churches existed by themselves. Such spiritual unity is the most precious experience of believers and it gives the foundation for fellowship, love, mutual strengthening and growth of the church. From a sense of the unity of which the Holy Spirit is the author a revival is able to burn within our hearts.

But this spiritual unity is more difficult to keep than organizational unity. It is easy to exercise authority, to discipline, to rule, to excommunicate those who agree not with us but it is difficult to preserve love, respect, faith, humility, mutual honor one of another, which is necessary in a spiritual unity. The latter becomes a matter of self discipline in which most of us are lacking. We are always willing to discipline others, but very unwilling to discipline ourselves. For this reason the indwelling Spirit is the principle of unity among Christians and this may be promoted or disturbed.

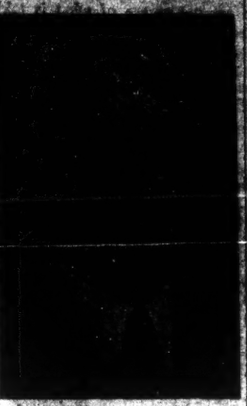
Violations of spiritual unity exist wherever there is separation between the brethren in criticism, judgment, division and strife. This attitude of division and strife needs no cultivation for it is natural to every man, but the spirit of unity needs cultivation and care. Schism is a sin against the brethren, against spiritual unity, but also it is a sin against the Holy Spirit and therefore is one of the greatest of all sins. Contention among the brethren ought to be Christ, to be holy. We are to be exalted in His high position, raised with Him and united with Him in the heavenlies. We are to constitute one family as the children of God. Our responsibility is to fulfill this calling, to answer Him, to reach the goal. Truly we shall always possess a sense of unworthiness. Even as Paul was penning these great words telling the glory of the church and our exalted position with them he described himself as "the least of all saints." The nearer we attain to purity of life, doctrine and practice the nearer we will approach the unity.

The second means interjected here is "all lowliness and meekness." It is time for us all to remember that we have nothing but what we have received. We participate in so great a redemption because of God's grace and not because of our own accomplishments. To be so exalted with Christ, to be made an heir of so much, to enter in to our position, as the sons of God necessitates humility and meekness. Well is it to receive such an exhortation immediately following the exposition of the reaches of Divine love in God's redemption of the church made known in the previous section of this epistle.

Walking in lowliness with humility of mind, absence of self-conceit and self-exaltation, in honor preferring one another, not thinking of ourselves more highly than we ought to think, is an attitude which will enable us to live in unity with our brethren. Recognition of our guilt and weakness should accomplish this. On the contrary, ambition and self-seeking will very soon destroy any such unity. When lowliness, meekness and gentleness are combined with strength we have a beautiful and irresistable combination. Christ gave us the perfect example of such gentleness, meekness, lowliness and humility and we must remember and endeavor to follow him in this matter.

Finally Paul advanced the means of charity or love, "forbearing one another in love." "Longsuffering" is the suppression of anger or wrath, the de[illegible] ance, the stopping short when provoked in order to make room for divine wrath rather than taking affairs into our own hands. Would that the Christian brethren might remember that we

Evangelical Leaders . . .



Rev. John Alvin Orr, LLD.

Rev. John Alvin Orr was born in Cedarville, Ohio. After graduation from high school he entered. Wooster College, Wooster, Ohio, where he attended one year. The next three years he attended college at Cedarville, Ohio, graduating with the degree of B. A. He then was admitted to the senior class in the University of Pennsylvania at Philadelphia, and at the same time entered the Reformed Presbyterian Theological Seminary of that city. Receiving his B. A. from the University at the end of one year, he pursued post-graduate courses in History and English Literature in the University, receiving there the degree of M. A. in 1900. He then entered the United Presbyterian Seminary at Allegheny, Pa., and graduated there in the class of 1901.

Dr. Orr's first pastorate was in the Norris Square United Presbyterian Church, Philadelphia, from which he resigned in 1913 after twelve years of service, and accepted a call to the First United Presbyterian Church of Allegheny, Northside, Pittsburgh, Pa. This pastorate continued twenty-six [illegible] membership of that church grew from 407 to 1483.

One of the most complete and valuable Community Houses in the United States was erected by Miss Christine Arbuckle as a part of the property of the First Church at a cost of $435,000, and was by her endowed with $1,000,000. Its program was most inclusive, serving its community seven days a week in a great variety of ways. During this pastorate Dr. Orr served a number of years as a member of the Board of Directors of the Allegheny Theological Seminary, as a member of the Board of Education of the United Presbyterian Church, was for five years Chairman of "The New World Movement" of his denomination, which raised over $8,000,000 for Missions and Education. He received the degree of L. L. D. from Muskegon College in 1930, and was Moderator of the General Assembly of the United Presbyterian Church, 1934-35.

Dr. Orr was secretary of the "Citizens League of Pittsburgh" for several years and for some years was president of the Board of Trustees of Cedarville College. He conducted evangelistic services in many churches throughout the denomination, and held weeks of meetings for students in numerous colleges. He was also very active in many summer conferences for young people.

His own congregation contributed $1,175,000 to the New World Movement. He has twice travelled in Great Britain and Europe.

Having resigned as pastor of the First Church in 1929, he became professor of Bible in Erskine College, Due West, S.C., and professor of Church History and Pastoral Theology in Erskine Theological Seminary late in the same year.

Dr. Orr has now served one year as acting pastor of the Associate Reformed Presbyterian Church [illegible], S.C., the pastor [illegible] in the armed [illegible] States, but [illegible] the Seminary [illegible] away. He [illegible] West, S. C.

BIBLE MAY BE POCKET-[illegible]

as much as was [illegible] effect of this was a deepening of the spiritual experience of every person present so that we returned to our churches, our responsibilities of teaching, editing, writing, preaching and pastoral duties desirous of being better and more effective servants of the Lord. Such a unity among Protestant believers is a new thing. Fundamentalism knew nothing of it, for there was a deep cleavage between the fundamentalists and the Pentecostals though both believed in the same Lord and the same Gospel. Today, however, the Lord has done something in bringing Fundamentalists and Pentecostals together in a great evangelical movement of unity.

The reality of this church unity is declared in Paul's epistle to the Ephesians from which we have taken our text. It is a simple declaration with no arguments, no plea, merely the acknowledgment of an already existing fact. He said, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Truly Paul makes a plea on the basis of the reality of this unity, but the strength of that plea rests in the accomplished fact of a unity which is in existence for the church and not one which is yet to become existent. When he said, "Walk worthy of the vocation wherewith ye are called . . . endeavoring to keep the unity of the Spirit in the bond of peace" he based this upon the fact that unity already exists. This plea is made in the transition from the presentation of the glorious doctrines of Christian truth given in his discussion of the church and its exaltation in Christ to the heavenlies. He moves from what is "the hope of our calling" to a walk "worthy of our calling." In this transition from the theoretical to the practical, he bases his plea upon what is already an accomplished unity. From this point of departure every reader of this convicting Scripture should search his own life in revaluation as to whether he has impaired the manifestation of this unity of the Spirit through his own actions.

I. THE EXISTENCE OF UNITY IN THE CHURCH

The reality of this unity arises from the fact that there is and can be only one body, one Spirit, one hope, one Lord, one faith, one baptism and one God. It is not strange that the unity here mentioned is seven fold. Seven is the number of redemption. It

letters of Christ to the churches contained in the book of Revelation. Seven undoubtedly is the number of reconciliation, containing four, the number of the world, and three, the number of the Godhead, joined together in perfect reconciliation. Even these seven bonds of unity are divided into three categories, each one connected with a person of the Trinity. First, there is the work of the Spirit, forming the body and calling an individual. Then there is the work of one Lord, about whom our faith is centered and in whom we are baptized. Then there is the work of God as Father who is the source of all and the end of all. Let us note these a little more carefully.

The first category begins with one body. The body of the church is now in existence and needs not therefore to be urged. There is only one mystical body of Christ, no other. That body was formed at Pentecost in fulfillment of the prayer of the Lord Jesus asking, "that they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." The believer becomes a member of this body of Christ by the Spirit when he is born again of the Spirit. "We being many, are one body in Christ, and every one members of another." And we are "baptized by one spirit into one body." For this reason the church is called, "the fulness of Him."

This body must never be identified with any one organizational church. All true believers are in no one church organization. Even a union of all Catholic and all Protestant churches would not be the body of Christ. Only a unity of the Spirit or a spiritual unity fits the description. The existence of such a spiritual body ought to be recognized in the presence of dangers threatening Christianity through organizational union. To claim that any one organization is the only true church must be considered bigotry in the minds of enlightened, biblical Christians. That claim is contrary to the Word of God. The one body already exists and it is the spiritual, mystical body of Christ.

The first category includes another unity, namely, "one Spirit." The Spirit referred to is the Holy Spirit, the Spirit of Christ which indwells the body, joining the parts to Christ, so that we individual believers become one in Him. It is one body because one Spirit indwells and activates that body. The indwelling of the Holy Spirit is

world. We hope for the regeneration of the divine image, for life, for happiness, for knowledge and for infinite progress. Such a simple but beautiful hope for self and for creation despite the gloom and holds man steady in his purposes.

The second category begins with the unity "one Lord." Lordship denotes sovereignty, authority, possession, ownership and Christ has all of these privileges. He is the supreme Lord of all, but especially those that believe, for they have been "bought with a price." We both belong to Christ as God and we also belong to Him as Redeemer. He is God first and redeemer second and he will remain the Lord and God regardless of what our attitude toward Him is. With the recognition of the lordship of Christ true liberty for the believer rests in subjecting his reason to Christ's teachings, his conscience to Christ's commands, his heart and life to Christ's control. The foundation of Christian unity therefore rests upon the deity of Christ. "On this rock I will build my church." The Lord Jesus is in the middle of the unity as the source of the Spirit and as the revelation of the Father. He sheds forth the Holy Spirit and he made known or exegeted the Father unto us. Therefore Christ is the true uniting principle among men and the mediator between man and God. Our liberty rests in his will, but love is the motivation of our loyalty. Where Christ is Lord of the heart and mind and will no acts of disloyalty come. Realizing what He did for us upon the Cross, we are bound to love all who are blest by that Cross.

The second unity within this second category is "one faith." This faith is our objective creed, that which is preached and that which is believed, the faith which Paul persecuted before he propagated it, the faith to which the priests at Jerusalem were converted, the faith which was once and for all delivered to the saints. We have only one gospel, one faith or one system of truth. It is not the attitude of faith which saves, but it is the object of faith. Our trust must embrace such an object of faith before there will be salvation.

We have one faith not because we possess one creed, but because we inwardly embrace the object of faith, the Lord Jesus Christ. Thus objectively and subjectively we have the same faith. That faith obviously recognizes the Scriptures as the Word of God. It proclaims the trust in Christ as the Son of God and Saviour. It accepts the

Heaven we, being joined unto Christ, are joined unto the Trinity, and the life which is manifested as one, one in the Father and in the Son, is now one in the Son and in us. The church, therefore, becomes the habitation of God through the Spirit. God abides in all the church pervading it and filling it with His presence. To be the fulness of Him is our glory.

This is the unity which now exists in the church and which can never be invalidated no matter how much it is repudiated by schisms, by errors or by aberrations of character and practice. It is the foundation of our spiritual unity.

II. THE ENDEAVOR TO KEEP THE UNITY OF THE SPIRIT

Accepting Paul's plea that we are to endeavor to keep the unity of the Spirit in the bond of peace, let us examine the kind of unity spoken of, the violations of this spiritual unity and the zeal for our unity.

It is impossible to apply this plea for unity of the Spirit to a plea for ecclesiastical unity in our day. We hear much talk about the ecumenical movement, the unity of the church, the merging of denominations and even the invitations to the churches to return to Rome. One of the most amazing spectacles is the attempt to unite the Anglican Church and the Greek Orthodox Church and on the other hand the attempt to unite the Episcopal Church and the Presbyterian Church. A crisis has been precipitated in the Episcopalian Church by this projected unity with the Presbyterian so that Bishop Manning tells us it will cause a division within the Episcopal Church if the union is attempted. Supposing all these mergers were accomplished and we had an organizational unity, what would we attain? Would the world then believe? If the excesses of a united church organization under Torquemada were repeated is our generation would this cause the world to believe? It certainly did not cause the world to believe in the pre-Reformation day. Quite the contrary. We feel that such an aim is the greatest menace to Christianity of our day. It may bid fair to revive the Dark Ages of authoritarian, church-state blocks which would entirely liquidate the freedoms of our advanced civilization in religion and doctrine. A complete survey of the effect of Roman Catholic control in South America was made in the Outlook for May showing how that wherever the Roman Church is in a ma-

violations of spiritual unity exist wherever there is separation between the brethren in criticism, judgment, division and strife. This attitude of division and strife needs no cultivation for it is natural to every man, but the spirit of unity needs cultivation and care. Schism is a sin against the brethren, against spiritual unity, but also it is a sin against the Holy Spirit and therefore is one of the greatest of all sins. Contention among the brethren ought to be avoided like the plague. Men ought to take care to speak the truth in love, guarding against self-assertion, selfishness, pride and narrowness which may easily become a sin against the unity of the church.

Zeal for the promotion of this unity is the plea of St. Paul. He said, "Endeavor to keep the unity of the Spirit." Real effort, struggle and attention are involved in promoting unity. Since there is so much to divide, it always will require the efforts of the sons of peace to preserve unity. For this reason self-effacement, preferring of one before another in honor, reticence in promoting one's own cause, the practice of prayer, the giving place unto the will of God, are absolutely necessary in the preservation of the bond of peace, but are efficacious in bringing the Divine presence. "As hatred, pride and contention among Christians caused the Spirit to withdraw from them, so love and peace secure his presence," (Hodge). God has pronounced His blessing on the peacemakers, on those who labor to preserve peace among the discordant elements of the church. Let us endeavor to keep this unity of the Spirit in the bond of peace.

III. THE ESSENTIALS FOR THE EXPERIENCE OF UNITY

Paul not only declared the reality of church unity and pled that we experience it in our communion one with another, but also declared the means of promoting this unity, which we take to be three fold: purity, humility and charity.

He introduced his exhortation with the words, "Walk worthy of the vocation wherewith you are called." The essence of our calling is defined in the earlier passages of this epistle as to "know Him." We are to be conformed to the image of

member and endeavor to follow him in this matter.

Finally, Paul advocated the means of charity or love, "forbearing one another in love." "Longsuffering" is the suppression of anger or wrath, the defeating of retaliation in forbearance, the stepping aside when provoked in order to make room for divine wrath rather than taking affairs into our own hands. Would that the Christian brethren might remember that we have no right to retaliation between believers. We are to restrain ourselves in deference one to another, humbly and lovingly giving place unto others and thinking little of ourselves and our claims. This concern for others above all else is the means of our unity. This is declared to be the summon bonus, the means of overcoming all offenses.

The guarantee of the church unity in experience conforming to the reality of unity in Spirit, rests upon the practice of this attitude of mind and heart. In the proportion that we succeed the Spirit of God will rest upon us in reviving power. With the realization of the reality of Christian unity we may be ready under the power of the Spirit to attack the problems of our day.

"The meetings of the Constitutional Convention demonstrated true Christian unity. It was not a union of groups who had surrendered precious convictions, but a unity in the Spirit of those "of like precious faith." The panoply of His love was over the delegates. An unsympathetic report of the convention described it as a "perpetuation of sectarianism," but those who attended were struck by the complete absence of sectarianism. Individual, group, and denominational ambitions, so often present in religious conventions, were not evidenced. This beginning is auspiciously bright. The future of true evangelical Christianity in America is freighted with promise".

Rodney C. Gould, Minister
Calvary Baptist Church,
Cedar Rapids, Ia.

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BIBLE MAY BE TAUGHT IN LITTLE ROCK SCHOOLS

By Religious News Service

LITTLE ROCK, Ark.—Introduction of a program for teaching of the Bible in the city schools of Little Rock is being considered by the Little Rock School Board.

At a meeting of the Ministerial Alliance of Greater Little Rock, resolutions calling for addition of the Bible as a non-sectarian elective course in the city schools were presented by the Young Business Men's Association, Men of the Churches of Greater Little Rock, and the Parent Teachers' Association.

The resolutions directed that the teaching of the Bible in the schools should be "taught literally and without interpretation".

"The need for such a course is urgent because of the growth of juvenile delinquency in the nation, the resolution by the Young Business Men's Association said.

Western Pennsylvania Regional Committee Plans Large Fall Rally

Ministerial and mass meetings of the NAE will be held in the

First Presbyterian Church, Pittsburgh, which he resigned in 1918 after twelve years of service, and accepted a call to the First United Presbyterian Church of Allegheny, Northside, Pittsburgh, Pa. This pastorate continued twenty-six years. During this period the membership of that church grew from 402 to 1488.

One of the most complete and

Dr. Cox has [illegible] the year as acting [illegible] Associate Rotorian [illegible] tan Church [illegible] the pastor [illegible] in the wrong [illegible] States, has [illegible] the Seminary [illegible] away. He [illegible] West-S. C[illegible]

First Presbyterian Church, Pittsburgh, Pa.

Members of the Western Pennsylvania regional, returning from the Chicago convention, were not only favorably impressed but enthusiastic. Their desire that this spiritual experience shall be extended to others is reflected in the plans for the Pittsburgh conference.

Dr. Carey S. Thomas, pastor of The First Baptist Church of Altoona, is chairman of the regional committee of Western Pennsylvania.

"I was impressed by the true spiritual unity, the deep spiritual earnestness, and the loyalty to the Bible of this gathering. The presence and power of the Holy Spirit was manifestly there."

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Christian Business Men Must 'Wake Up' To The Peril of Radicalism

Recently the statement was made in the Whaley-Eaton business letter, "It seems clear that a great conflict of ideas is in the offing, a battle between those who will seek to establish that man is not subservient to the divine law and those (Christianity) who believe that he is." We heartily concur that this major conflict is now appearing on the horizons of American life.

Why is it that business men are not aware of what is taking place. Through the instrumentality of liberal churches in our own day an Entente Cordiale has been established between institutions given over to radical thinking and between certain departments of church life which bid fair to undermine the very foundations of American democracy and free enterprise.

It has been thought that writings which might take issue with the Russian system of government, so called Communism but really a form of state Socialism, are at this time "too hot to handle," but we thoroughly believe that this is the hour when we must speak out on these matters. If God has raised up this National Association to preserve evangelical Christianity and to foster a revival in the ranks of evangelicals then we must think clearly.

It is for this reason that we have printed the following letter of Verne P. Kaub of Madison, Wis., and the foreword to his book called "Collectivism Challenges Christianity."

It ought to be stated plainly that leaders of the Federal Council of Churches, such as Stanley Jones, Kirby Page, et al., have been advocating this Christian Socialism widely throughout the United States and even the world. Here is an analysis from the pen of a layman which ought to open the eyes of many people.

Having read this manuscript from the trenchant pen of this author, the editor believes "United Evangelical Action" should give it wider publicity.

Mr. Kaub's Letter

609 Sheldon Street
Madison 5 Wisconsin

June 5, 1943

United Action Press
Boston, Mass.

Gentlemen:

Through the courtesy of a Chicago friend who picked it up for me at the recent convention at Hotel LaSalle, I have a copy of Evangelical Action, and I await arrival of copy of the periodical United Evangelical Action (for which I have subscribed) giving details of convention proceedings. But from the meager accounts in the press it appears that at last we have in America an aggressive evangelical group which will present a true Christian message to America in sharp contrast to the "Christian Socialist" (Marxian) viewpoint of the Federal Council of Churches.

I write from the viewpoint of a Congregational layman who [illegible] disgusted with [illegible] "Christian So-[illegible]rs of our fellow-[illegible] secularize our [illegible]t them into poli-[illegible]

[illegible] of a five-year [illegible] the Council for [illegible] during part of [illegible] own pastor was [illegible] have compiled and

Mr. Kaub's Manuscript

Foreword

In his column for Jan. 17, 1938, George Sokolsky wrote:

No matter how we look at it, Karl Marx has captured a generation.

Mr. Sokolsky was referring, of course, to this present generation, both in America and other countries, but most particularly in America, where, it appears, there has been almost universal acceptance of many of the more important of the Marxian theses.

Countless thousands of politicians, preachers and pedagogs are declaring that the free enterprise system, often called capitalism, is a wornout, rapidly decaying system which, ultimately, perhaps quite soon, must give way to some other system.

The common supposition is that the economy which "must" follow our free enterprise system is some sort of collectivist (1) system. The sole point of disagreement between the prophets of doom seems to be whether the collectivist system can be ushered in without bloodshed or must come as result of a violent revolution.

Accepting the unproven theses of Communism-Socialism, the dupes of the Marxists indulge in almost unbelievable extravagances in decrying against the American system of free enterprise. Nothing is right with the

his desire to have the influence of this Communist propaganda book reflected in the public schools of America.

In the following year, 1939, Dr. Counts was able to reach a slightly different and perhaps larger group of readers when his book *"Dare the Schools Build a New Social Order?"* was published as one of the John Day pamphlets. In this little book Dr Counts wrote:

The fact cannot be overemphasized that the choice is no longer between individualism and collectivism. It is rather between two forms of collectivism: the one essentially democratic, the other feudal in spirit; the one devoted to the interests of the people, the other to the interests of a privileged class.

Some consideration will be given later as to whether or not there be such a thing as "democratic collectivism." For the present it is sufficient to note that Columbia's Teachers College, reputedly the nation's first-ranking teacher training institution, harbors men who frankly accept and support Communist teaching and use the prestige of the college and university to spread this propaganda.

Dr. Howard C. Hill, professor of the teaching of social sciences at Chicago University, and Rexford Guy Tugwell, at that time professor of economics at Columbia, are joint authors of a textbook *"Our Economic Society and Its Problems."* In the chapter titled *"Economic Planning in the Union of Soviet Socialist Republics,"* appears this statement:

EDUCATORS ARE POISONING AMERICA WITH COMMUNISTIC TEACHINGS

"The challenge of Russia to America does not lie in the merits of the Soviet system, although they may prove to be considerable."

These expressions of leading educators in the leading teacher-training schools of the nation are typical of the writings and teachings of hundreds of other professors to whom are entrusted the formulation of future teaching policies of our public schools. They are inserted here only for the purpose of documenting statements of this present writer, and incidentally for the information of those readers who are not aware that the fountainheads of American education

when the above lines were written and published the Bolshevist Soviets (with which Mr. Davis had long been a sympathizer) as well as Nazi Germany and Fascist Italy were in full operation as totalitarian societies.

DR. WARD EMBRACES COLLECTIVIST IDEOLOGY

Friends of Dr. Harry F. Ward have wasted great effort in attempts to nullify 'suspicions' that he is collectivist-minded. Can we not take Dr. Ward's own words as to his position? The Federal Council Commission on the Church and Social Service explicitly approved Dr. Ward's book *"The Social Creed of the Churches,"* Abingdon Press, 1914, in which he wrote:

"It is for the churches to . . . recognize and proclaim the religious values in industrial democracy . . . some socially controlled method of distribution must be found . . . Collective ownership is movement for the protection of the individual."

Utter fallacy of Dr. Ward's claim that collectivism adds to individual liberties will be shown in the chapter *"Property Rights and Personal Rights."* The only point being made here is to show Dr. Ward's acceptance of the collectivist ideology.

Dr. John C. Bennett of Pacific School of Religion long has been one of the "stormy petrels" of the movement to inject Marxiam into Christian teachings. He was a member of the faculty of Auburn Theological Seminary when he wrote *'Social Salvation,'* Charles Scribner's Sons, 1936. Following is a quotation from this book:

"We often hear that Karl Marx had a contribution to make to society, for he saw, if in a one-sided way, in the manner of the prophets of his race, the nature of the process which is smashing the capitalistic system in the interests of its present victims, and through them in the interests of all."

Note, now, what Dr. Bennet says in this book regarding the "high-minded, middle-aged Christian who more than lives up to the rules of the game, who is generous in all contacts with his own employees, who relieves human need wherever he meets it face to face." This man, Dr. Bennett admits, is "that kind of a man whom the churches have been trying to develop for gen-

off the exploitation of workers and the deception of consumers."

Certain it is that Jesus Christ was born into a world in which poverty, cruelty and oppression were the rule rather than the exception, and that He did not tell His followers that they must be social revolutionaries and bring about a new system of political economy before they could live by His teachings.

But Dr. Bennett is only one of a great school of preachers, who, professing to be followers of the Nazarene, teach that the Christian life can be lived only after the dawn of Socialism. This is no new development; it has been going on for years.

Some clergymen and some laymen have raised their voices against such teaching. All too often they have been silenced in one way or another. The cry, "Hush, hush," has been raised for a great variety of excuses: or a plea for harmony is sounded by well-meaning persons who, while they reject Marxian ideologies, have failed to realize the full implications of the Marxian teaching. Such people also will take the position that the collectivist-minded preachers must be sincere since they are ordained ministers of the gospel. Since we believe in free speech, these sincere preachers must be allowed to continue their teaching, it is argued.

Again, all too often, objectors have an instinctive aversion to the thought of challenging the wisdom of doctors of divinity. Not too seldom, objectors are excoriated from the pulpits, and thereby are intimidated into silence or moved to withdraw from the fellowship of the church.

WHY NOT FREEDOM OF SPEECH FOR THOSE WHO WOULD DEFEND CHRISTIANITY

Surely it must be sinful to remain silent when basic principles of Christianity are under attack; surely there should be freedom of speech for those who seek to defend Christianity as well as for those whose preaching, by intention or inadvertence, gives aid and comfort to the minions of Antichrist.

Briefly as the situation has been sketched in these opening pages, evidence has been presented to show that (1) even the more mildly speaking collectivists, including those who deny that they are either Communists

pact. Communists and Communist sympathizers were confused. Their idol had entered into an agreement with the dictator whom they had pictured, quite truthfully, as the bloodiest tyrant the world ever has seen, when in fact his full villainy had scarcely been glimpsed. A majority of Americans noted the discomfort of the Communists and their apologists and sympathizers and decided that Communism in America had received its death blow.

Those who took this view were sadly mistaken. A few of the sympathizers who were more or less on the fringe" of Communist coalition renounced their associations. But the Communists themselves, those sympathizers near enough to the center of the conspiracy to be entitled to be known as "fellow travelers," and a great majority of the collectivist-minded persons, largely of the intelligentsia, remained steadfast, continued with undiminished ardor with their task of converting Americans to the ideology of Communism-Socialism.

Communists and their closest followers toned down their jibes at Hitler and his Nazi legions, and branded the war as "imperialist." Working largely through fake peace organizations, the Communist-led forces directed their bitterest barbs, their loudest tirades against Britain; the objective was to discourage any thought of going to the assistance of the sorely pressed nations which were the victims of Hitler's barbarities. America, too, was branded as imperialist insofar as she offered any aid or encouragement to Britain and her allies.

Then, without warning of any kind, Hitler turned on Stalin, invading Russia. Overnight the imperialist war became a holy war against Fascism and Nazi-ism. Communists became the most enthusiastic, the loudest-voiced interventionists; America could not get into the war quickly enough to meet the need for all-out aid against Hitler.

Strikes in the defense industries, which had been fomented by Communists during the period of the Hitler-Stalin pact, fell off amazingly; when labor trouble did arise, it could not be traced to Communist incitation to suit the Communist cabal. The Communist "line" had reversed itself.

Then came Pearl Harbor and America's entrance into the war as a member of the United Nations. Now the Communists

together a most worthy ally in a worthy cause.

Not for a moment is this present writer suspicious of Russia, fearful that she might make separate peace with Hitler or in any other way deceive or betray her allies. It is unbelievable that any nation regardless of its political or economic structure, would wage such a battle as Russia is waging merely in preparation for surrender.

Nor will this little book include any word of condemnation by the author for Communistic ideologies or practices in Russia. Much as he detests the philosophy and ideology of Communism, this writer is firm in his position that, so long as the Russian people desire to live under a Communistic system, it is their right and privilege and no concern of America or any other nation.

By the same token we in America have a right to determine the system under which we shall live, and we must cling to this right of self-determination, won at such bitter cost in the American Revolutionary war and retained by further sacrifices in the War 1812 and other conflicts.

GRATEFULNESS NO REASON FOR ACCEPTANCE OF RUSSIAN IDEOLOGY

Because Russia is our ally in this war, because we are grateful to her for the aid her armies are giving in the death struggle against Naziism, is no valid reason why we must accept Russia's ideology of Communism.

Moreover, it is our right and our duty to give consideration to these matters, even at a time when we are engaged in war with Russia as one of our allies. We will be remiss in our duties to ourselves, our children, our churches, our country, if we give heed to the Communist-Socialist propaganda that all such considerations can await the peace which will follow the conflict.

There could be no valid argument in support of such a contention unless we could be assured that the Communist-Socialist propaganda would be suspended "for the duration." And we know this could not happen; the Communist--Socialist movement allows nothing to come ahead of the program for converting the world to collectivism. Communist-Socialist propaganda will continue with undi-

WE MUST STAND FIRM AGAINST "DO NOTHINGISM"

With characteristic smugness we here in America "decided" long ago that Communism was not actually a success in Russia; that the standard of living in Russia under the Communist economy remained hopelessly inept and wholly inefficient in production.

True enough, Russians turned out locomotives and tractors, trucks, autos and airplanes, but all these products of Soviet shops were shoddily made, no more than cheap, almost valueless imitations of American production. Did not the fate of the Russian mechanized forces in the war against Finland prove all these things?

The failure of Russian mechanized equipment in that war has not been explained; certainly it has not been repeated in the stubborn battles Soviet armies have waged against Hitler's invading forces.

We know, now, that when Stalin was faced with the necessity of meeting Hitler's onslaught, he was at the head of a nation fully prepared, prepared as no other nation in the world was prepared; that he had the manpower and the material to meet Hitler division for division, tank for tank, field gun for field gun, and, except as regards numbers, plane for plane.

Presumably it is true, as we have believed, that Russian Soviets have not been able to feed, clothe and house their people in a manner which would be acceptable to Americans, British, French, Germans or other Europeans, but such advances as have been made in providing a "more abundant life" for Russian people have been over and above the task of mobilizing, training and equipping the largest and perhaps the most powerful army in the world. No longer can we comfort ourselves in the belief that efficiency in production of goods cannot be attained under a Communist system.

Consider, too, the matter of morals. We have assumed, as

(See PERIL, Page 7 Col. 5)

Salvation Song for Children

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viewpoint of the Federal Council of Churches.

A letter from the viewpoint of a Congregational layman who [illegible] disgusted with [illegible] Christian So- [illegible] of our fellow- [illegible] Pandemic, our [illegible]

[illegible] of a five-year [illegible] the Council for [illegible] during part of [illegible] own pastor was [illegible] have compiled and set down in the form of "memos" considerable material exposing and explaining the Marxian basis of the "social gospel," and at the insistence of friends who received these largely "disconnected" memos, I undertook the task of preparing a book manuscript which (purports to) present the case against "Christian Socialism."

While the manuscript is constantly being revised, and I hope, improved, copies have been submitted to publishers over a period of about 18 months, but as yet no publisher has been found who cares or dares to publish it. (While they do not say why, of course, reading between the lines it is evident that they consider it "too hot to handle." The "book" is all about the teaching of Marxian doctrines in America, but some publishers say they "cannot publish it at this time because it is 'against Russia'.")

My principal "thesis" is that the American way of life is made up of three principal components, Christianity, free enterprise, and representative government (mistakenly called democracy), and that the three are so inextricably intertwined and interdependent that no one and no two of these "elements" can hope to prosper except in the environment created by the active existence of all three.

It was my principal purpose to show Christian people that they have a "special stake" in the present ideological war between collectivism and Christianity, but as the project has developed, the final chapter will have an evangelical "tinge." It will be shown that the converse of my principal thesis also must be true, and that all those people who love liberty must look to Christianity if Liberty is to be preserved for themselves and their children.

My principal purpose in writing you is not obscure; I am wondering if, perchance, you might be interested, even a tiny bit, in my project.

Very sincerely yours,

Verne P. Kaul

CC|Dr. Harold J. Ockenga

follow our free enterprise system is some sort of collectivist (1) system. The sole point of disagreement between the prophets of doom seems to be whether the collectivist system can be ushered in without bloodshed or must come as result of a violent

Accepting the unproven theses of Communism-Socialism, the dupes of the Marxists indulge in almost unbelievable extravagances in decrying against the American system of free enterprise. Nothing is right with the present system, they claim; nothing can be right until the system is destroyed completely.

Reason for this defeatist attitude on the part of such large numbers of people, appears to arise from acceptance of the oft-repeated, never proven assertion by Karl Marx and his followers that "Capitalism holds within itself the seeds of its own destruction." In the Communist Manifesto, joint production of Marx and Frederick Engels, this promise is stated thus:

What the Bourgeoisie (ruling classes) therefore, produce, above all, are its own gravediggers.

It is a matter of no surprise that ambitious politicians should accept collectivist theories. They have two reasons, both selfish, for approving this basic Marxian promise, (1) it makes fine political thunder, certain to win the support of the discontented workers and the smug intelligentsia, and (2) they naturally assume that, once all the means of production have been "collected," the politicians will be the logical administrators, thereby in positions of even greater power and authority than at present.

Nor are we surprised when the press lends its columns to spread of these anti-American doctrines. The diatribes against existing institutions are exciting, interesting because destructive, hence news.

But when we find the teaching profession being led by men who challenge them to indoctrinate the youth of the land with Communist-Socialist ideology, we are likely to be both surprised and shocked.

Dr. George S. Counts, disciple of John Dewey and professor of education in Teachers College of Columbia University, hotbed of collectivist thought, co-operated with Nucia P. Lodge in 1941 in translating from the Russian a frankly propagandist book, *New Russia's Primer*, by M. Ilin, Russian engineer. The book was published in English translation by the Houghton-Mifflin Company and was presented to the public as a selection of the Book-of-the-Month Club. In the preface Dr. Counts declared

These expressions of leading educators in the leading teacher-training schools of the nation are typical of the writings and teachings of hundreds of other professors to whom are entrusted the formulation of future teaching policies of our public schools. They are inserted here only for the purpose of documenting statements of this present writer, and incidentally for the information of those readers who are not aware that the fountainheads of American education are being poisoned, deliberately and thoroughly.

This same Communist-Socialist ideology permeates the teaching in many of the leading theological seminaries of the nation. Hundreds of books, each much larger than this present little volume, could be filled with published writings of collectivist-minded professors in these seminaries and the graduates sent out into the world to preach.

Thousands of Christian people must have been shocked, as was this present writer when Dr. Paul Scherer, pastor of Holy Trinity Church, New York City, a radio preacher in his own right, but on this occasion substituting for Dr. Henry Emerson Fosdick, declared on the Sunday vesper hour of the National Broadcasting Company on Jan. 23, 1938:

"From Isaiah to Karl Marx
the prophets have spoken with
one voice."

Here we have an ordained minister of Jesus Christ placing the atheist-materialist, anti-Christian Marx in the category of Jewish prophets!

Dr. Jerome Davis, Congregational divine and theological professor, formerly of Yale Divinity School, lauded "capture" of the Christian Churches of America by Marxian materialists in an article *"Capitalism and the Church,"* published in Harper's Magazine for January, 1937. He wrote:

"A vital Christianity must furnish the dynamic toward evolving an economic order equal to the needs of the people. Because this is so crystal-clear it is not strange that a great missionary apostle such as Kagawa of Japan sees that capitalism squarely contradicts Christianity and more nearly represents one hundred per cent selfishness than any other system which mankind now is trying."

It must not be forgotten that

its present victims, and through them in the interests of all."

Note, now, what Dr. Bennet says in this book regarding the "high-minded, middle-aged Christian who more than lives up to the rules of the game, who is generous in all contacts with his own employees, who relieves human need wherever he meets it face to face." This man, Dr. Bennett admits, is "that kind of a man whom the churches have been trying to develop for generations and by whom they are most generously supported." But, Dr. Bennett declares, this man's "mind is controlled by orthodox economic and social theories which are believed with full sincerity," and "because of his own limited social experience is blind to the worst evils of the system of which he is a moral adornment."

We are to assume, it may be presumed from the foregoing, that a pedagog or cleric who perhaps never earned a dollar "by sweat of his brow," has a wider social experience than a successful business man and employer of labor!

But Dr. Bennett has not yet reached the climax of his excoriation of the Christian business man. For he continues with this:

"Such a man is a greater
obstacle to economic change
than the economic buccaneer."

What economic change does Dr. Bennett seek? Is it improvement of the economic system which has brought to Americans the highest living standards and the greatest personal freedom in the world? Indeed not. He seeks not to improve but to destroy this economic and social system which we have in America. For under this system, he argues, it is not possible to live a Christian life.

In 1936, a year following publication of *'Social Salvation,'* the Edward W. Hazen Foundation, of which Dr. Bennett was serving as chairman, brought out another of his books titled *'Christianity and Our World,'* and which became No. 1 on the list of the Hazen Books on Religion, distributed by Association Press, the publishing house of the Y. M. C. A. In this book Dr. Bennett wrote:

"Under our present economic system the Christian is forced to lead a double life. He cannot live at all without living

of Christianity are under attack, surely there should be freedom of speech for those who seek to defend Christianity as well as for those whose preaching, by intention or inadvertence, gives aid and comfort to the minions of Antichrist.

Briefly as the situation has been sketched in these opening pages, evidence has been presented to show that (1) even the more mildly speaking collectivists, including those who deny that they are either Communists or Socialists, admit that their ideology stems back to the teachings of Karl Marx, and that (2) if it can be shown that the Marxian teaching is materialistic and anti-Christian, all Christian people have a kind of special interest in the issue of collectivism vs. individualism. More evidence on both points will be presented in the following pages, but surely enough has been offered to convince fair-minded persons that the issues involved are of grave importance.

Grave as the issues have been in the past, the situation continually grows more serious.

It does not appear that Americans generally have been overly concerned with revelations of the Dies Committee to the effect that Communists were in more or less complete control of hundreds of organizations in this country, labor unions, "peace" organizations, pacifist groups, "foundations" of one kind and another, and even church-affiliated societies. Even the fact that hundreds of Communists and "fellow-travelers" had been invited into federal government service, scores of them in highly-paid, policy-making positions, failed to stir Americans to positive action and demands for federal "house cleaning."

The general feeling seemed to be that Communism could not possibly be a menace to America, that the Soviets were a long way off, and that even if the Communists do have some millions of followers and sympathizers in America and spending millions and millions of dollars for propaganda, it really does not matter.

COMMUNIST UNCOMFORTABLE OVER HITLER-STALIN PACT

Then came the Hitler-Stalin

all-out aid against Hitler.

Strikes in the defense industries, which had been fomented by Communists during the period of the Hitler-Stalin pact, fell off amazingly; when labor trouble did arise, it could not be traced to Communist incitation to suit the Communist cabal. The Communist "line" had reversed itself.

Then came Pearl Harbor and America's entrance into the war as a member of the United Nations. Now the Communists could be not only the most vociferous war party but, the "one and only American party." Men and women who for years had uttered no single word of praise for America or American institutions and had bent every effort toward destruction of America, suddenly discovered that America is a great democracy—almost as great a democracy as Russia!

Overnight had come, too, the greatest of all opportunities to propagandize for Comunism and all the related collectivisms. Communism had a new, unexpected claim to respectability. Is not one of America's sturdiest allies a Communist country? Who would care—or dare—to say a word against Soviet Russia, making such a brave stand against Hitler's hordes?

Certainly this present writer will offer nothing against Soviet Russia. Her soldiers are as brave as the bravest; her generals are the first to be able to map campaigns which can withstand the Nazi blitz; her war material is effective and ready in stupendous quantities; morale of the Russian civilians is superb. Al-

conflict.

There could be no valid argument in support of such a contention unless we could be assured that the Communist-Socialist propaganda would be suspended "for the duration." And we know this could not happen; the Communist-Socialist movement allows nothing to come ahead of the program for converting the world to collectivism. Communist-Socialist propaganda will continue with undiminished fervor regardless of what happens. In view of this situation, the suggestion that Americans should teach nothing, say nothing about the advantages of free enterprise and the American way of life until peace comes is utterly fantastic. Americans must arouse themselves, stand firm against this propaganda of "do-nothingism," must launch counter-propaganda in favor of American ideals, else America will become collectivist.

(See PERIL, Page 7 Col. 3)

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THE RETURN TO THE PROPHETIC MINISTRY

Translated From the Russian Language Especially For United Evangelical Action

By JACOB KROCKER,
Leader of the Russian Mennonites

Editor's Note: Preaching today must more and more partake of the character of the prophets of Israel. God has something to say to our nation and to the world. Who is there who aspires to be His mouthpiece? Who is willing to pay the price of this important ministry? A review of this prophetic ministry will be helpful in this hour.

Jacob Krocker is the leader of the Russian Mennonites. From the pen of this Christian thinker, baptised with suffering, comes the following illuminated article, translated specifically for United Evangelical Action." Such a prophetic call must come to many if America is to be saved.

THE CALLING, AUTHORITY, AND SERVICE OF THE PROPHETS

The unshatterable conviction of his divine calling, of acting as a current stemming from the very being of God, so that his working was but a prolongation of God's own working—this it was which gave to the prophet an independence in judgment and vision far greater than that ever possessed by either kings or rulers. As a matter of fact, this conviction was the foundation of the prophet's high office and calling.

Without this authority, originating in God Himself, and without the consent of the prophet to give up his will entirely, man could never become God's mouthpiece, God's instrument, or God's prophet, regardless of how often he might assert that his prophecy was the Word of Jehovah. Those men who lacked this authority proved themselves to be false prophets. As Jeremiah laments:

"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" (Jer. 5:31)

In spite of their mission, however, the prophets did not live a pastoral life, but rather found themselves in the midst of the events of their day; for God Himself actually sent them to deliver His message straight in the teeth of the rebellion and lawlessness of their own nation. Fearlessly they condemned the godless ways of their people, not for the sake of condemnation, but that they might open their eyes and turn them back to the path of righteousness.

One of the major conflicts in which the prophets were engaged was between the prophet and the sacramental authority. For the prophets, God was always the immediate authority — not the priest. Often the conflict with the king brought the prophets ered the wishes of the people and their rulers, their national pride and expediency. They were not God's mouthpiece, but rather the mouthpiece of the people's desires and ambitions. God had never called them; consequently, they had no vision of God's glory. There was no authority from above.

Therefore, the false prophets spoke about peace when they should have announced judgment, and about judgment when they should have brought a message of peace. How happy, for instance, would Jeremiah have been as a messenger of peace, but God wanted him to announce the destruction of his own nation. Many of his words show clearly how much he suffered as an announcer of the coming catastrophe.

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1:10.)

But as God's prophet, he knew that his own personal feelings and thoughts had to be totally abandoned and done away with and he became in reality a faithful, ambassador of his heavenly Master.

Even his prophetic vision sometimes made him tremble and weep and depressed him to the utmost when he spoke about coming things.

"My bowels, my bowels; I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war" (Jer. 4:19.)

But he dared not keep still. Shortly before the unescapable happened, he went out and told the people:

"If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not." (Jer. 14:18.)

judgment. God was being abandoned; hence, destruction was the only logical conclusion of the peoples' guilt and sin.

Even the restoration of worship cannot save, if the daily life is rotten. This fact was made very clear in the days of the pious king Josiah. When the law was once more brought to light, the people concentrated on fetes and ceremonies, but without a spiritual revival. There was no repentance for sin; ceremonies only were revived.

Therefore, prophecy attacked these empty forms of worship until all religious rites and ceremonies were included in God's judgments. When Israel substituted the temple and the altar for the presence of God, the prophets laid bare the vanity of such formal worship devoid as it was of all eternal value.

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings and meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream." (Amos 5:21-24.)

Let us not forget that such prophetic language was used at a time when Israel was intoxicated with propaganda featuring the people's religiosity and righteousness. The prophets may have been exiled, jailed or killed. The fact remained that Jehovah is the Lord over all world events. Man may refuse to listen to His warning, but God's program in the affairs of the nation goes steadily forward just the same. His actions are not the result of human reasoning. They originate from love and righteousness and holiness, and they have as their goal the establishment of His Kingdom. It is His great purpose that all the people on the earth may become one family—a family of God's redeemed.

II. THE PROPHET AND THE CONFLICTS INTO WHICH HIS SERVICE BROUGHT HIM

Throughout the entire creation of God runs the law that only by the throes of birth does organic life result. Every branch that forms a part of the ornament and crown of a tree produced a wound in the bark at its earliest formation, and later, left behind a scar that would always remain. Every divine truth first borne into the world prepares a

Executive Committee Meeting In New York City, June 17-18

Left to right, Dr. John W. Bradbury, Gertrude D. Clark, Secretary; Mr. J. Willison Smith, Jr., Dr. Harold J. Ockenga, Dr. J. Elwin Wright, Dr. Harry J. Hager, Mr. Kenneth S. Keyes, and Dr. J. Roswell Flower.

deed with the consent or against the consent of a Pharaoh.

For many prophets, the conflicts that resulted quite naturally from their prophetic missions were even harder to face. We have already referred to Elijah, who in the face of his apparent failure, withdrew into the desert, where he begged God.

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." (I Kings 19:4.)

Though Moses had had a presentiment of the difficulty of his prophetic work among his brethren, he had never dreamed that the day would come when those whom he had served so unselfishly would actually band together to attempt to stone him. For Samuel, too, the way of the prophet was a Via Dolorosa. What a terrific inner conflict he must have experienced when the divine order came to announce to King Saul, whom he had once been ordered to anoint as the man chosen by God, that Saul was now to be rejected! Must it not have seemed to the amazed prophet as though the Word of God were suddenly cancelled by the Word of God itself?

These inward and outward conflicts reached their climax, for some of God's prophets, in a martyr's death. Even in the days of our Lord, a John the

III. THE PROPHET AND HIS CONFIDENT HOPE OF THE FUTURE

For the prophets of the Old Testament the severest judgments viewed in their gigantic outlines were never an end in themselves, but only a final means whereby the mercy of God would attain the goal that He had set, namely, the bringing of salvation to the people. Therefore, the prophets were not without hope, even in the darkest days of history, but were always men of the "eternally new," as one writer has aptly said. Although they stood upon the debris and ruins of their homeland, although they saw the bondage and the unendurable suffering of their people, yet they never sang to their nation a final funeral dirge, but sang instead the joyful song of hope, resurrection, and future glory.

It was not the nation that gave the prophets this confidence, but God alone. How frequently Israel, as a nation, perished, yet later it was recalled by God to a new existence. There was no stronger stone in the strong foundation of Israel's religious and national life than this conviction: Israel belongs to God, and this God is Lord over all things! To Him belong life and death. The past and the future are at His disposal. He dominates human beings and nations. That which has died simply means to Him that which is at things that went far beyond his own historical horizon. In their large outlines even the dark present and the distant future became luminous when divine Truth let its light fall upon them through a prophet.

The greater the collapse in Israel—Juda, as time went on—the collapse of the throne, temple, kingdom, and nation—the more plainly did the great expectations of the future loom up in the prophetic vision. To be sure, the judgments of the last days will be frightful. They will be a pitiless revelation of the nations, of the way they plotted against God, oppressed mankind, and wrought a hellish work on earth. Neither Israel nor the nations will be able to hide from the tribunal of God. Every artificial mask of history will have to be removed there, for history will stand in naked reality before supreme justice. This justice, the strongest and most wicked will break down in shame and utter helplessness. Where history was strongest in her rebellion, her judgment will be greatest.

However, judgment will not be the final act in history. "I saw in the night visions," Daniel announced in his day, "and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

"And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7:13)

This word from the prophet Daniel summarizes prophetic expectations that preceded Daniel's vision. The coming Messiah, who will appear as King of Peace and Righteousness; the new nation, which will have forgiveness of sins and, taught by God, will commit no new follies; the new kingdom, whose strength will be peace and whose blessing will be the never-ending new Sabbath of creation; the new family of nations, drawn into the revealed salvation of the world's Saviour — what perspectives of faith! Human life, continually seized, enslaved, and condemned by sin throughout the millenia, shall find itself laid hold upon by the Son of Man and drawn into God's dominion for its own salvation. As there was no sphere of life in which sin and death did

Thus it was that in the midst of its deepest shame and disintegration, Israel possessed a buoyancy which raised it far above the great sufferings of the present and caused it to expect a brighter future. And these hopes in their final consummation were neither purely national nor popular; for Isaiah dares to speak of a future in which Israel's greatest enemies and oppressors will share in the blessings of the coming redemption:

"In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land." (Isaiah 19:24.)

What majestic language! Truly, this is the language of a hope that is elevated above all national relationships and temporal judgments—a hope that dares to speak of the ultimate reality. We need not search long to find the reason for such boldness of utterance. This word of prophecy, as all the words of God's true prophets, is a pronouncement made in the high courts of Heaven: It bears the stamp of Deity.

Engagements of The Rev. Clarence H. Benson

Executive Secretary Evangelical Teacher Training Association

July 31—Sardis Mennonite Brethren Church, Sardis, B. C.

August 1—Mennonite Brethren Church, Yarrow, B. C.

August 2-8—Daily Vacation Bible School and Teacher-Training School, Kelowna, B. C.

August 22—First Baptist Church, North Vancouver, B. C.

August 23-27—Sunday School Convention, Vancouver, B. C.

August 29 and 30—Sunday School Convention, Victoria, B. C.

Methodist Groups Push Step Closer To Unification

By Religious News Service

FAIRMOUNT, Ind.—Unification of the Wesleyan Methodist Church and the Free Methodist Church came a step closer to consummation here as the two bodies adjourned their regular meetings.

A special committee, appointed to make a survey of merger possibilities, suggested that the Pilgrim Holiness Church be included in the union project.

It is believed that at least four years must elapse before differences can be ironed out and unification affected.

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The first programs of Radio Station HCJB were broadcast on Christmas Day of 1931. For the small group of missionaries gathered in the living room which served as studio in the HCJB home, the occasion meant much more than just another radio station "coming on the air". HCJB was God's answer to years of faith and prayerful vision. HCJB was the first regular broadcast station in Ecuador with daily programs. Here, was the first missionary station in the world,—the Pioneer Missionary Broadcaster!

The present co-directors Reuben E. Larson and Clarence W. Jones met in Chicago in 1929 for prayerful consideration of the possibilities of using radio for Gospel broadcasting on the mission field.

Being thoroughly convinced of the value of radio as an evangelizing method blessed by the Spirit in the homeland, the hope was held by the founders that in the same manner Christ might be magnified in the salvation of souls on the foreign field. Beyond all imaginations, this vision is being realized.

The Ecuadorean Government responded magnificently to the proposal of installing a station for religious, cultural and educational purposes, with the happy result that a twenty-five year permit or contract was procured for the station.

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But he dared not keep still. Shortly before the inescapable happened, he went out and told the people:

"If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not." (Jer. 14:18.)

His soul is wounded to death . . . desperation comes over him.

"Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me." (Jer. 15:10.)

"For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily." Jer. 20:8.)

This super-human power exercised in his service as prophet—his self-sacrificing dedication to the divine revelation given him; his total disregard for his own opinion, his national pride, or his feelings; his iron steadfastness in spite of the treatment he received—all this was unknown to the false prophets. They bowed to public opinion, and followed their own reasoning. Jeremiah says about them:

"Thus saith the Lord of hosts, 'Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord." (Jer. 23:16.)

In contrast to all false prophets the spiritual revival of the nation was the first concern of the true prophetic message. A prophet called by God will always subordinate the material to the spiritual. He wants the dominion of God's voice over the voices of the national leaders and of the people. He is not interested in the restoration of culture and civilization or in the establishment of new national boundaries or economic treaties. God's prophets long to see a change of heart, redemption from sin. He demands that God be given dominion over every phase of his nation's life, for he knows that the moral rebirth of people or nation is not possible until God receives first place.

However, the more the nation lost sight of this goal, the more clearly the prophets realized that their political structure, even the people themselves, would disintegrate as a result of disobedience and godlessness. They did not preach destruction for the sake of destruction. Rather did conditions call for an inescapable

WHICH HIS SERVICE BROUGHT HIM

Throughout the entire creation of God runs the law that only by the throes of birth does organic life result. Every branch that forms a part of the ornament and crown of a tree produced a wound in the bark at its earliest formation, and later, left behind a scar that would always remain. Every divine truth first borne into the world prepares a lonely path for the one who is commissioned to bear that truth.

Thus, too, in Old Testament days, when a prophet was ready to break a trail for the light of God through his own people, he was first obliged to carry the load of a prophet of God. At times, this load was so grievous that he almost collapsed beneath it or tried to get out from under it. This was true of Elijah, who, on his flight from Queen Jezebel, answered the Lord's question, "What doest thou here, Elijah?" with the words:

"I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." (I Kings, 19:20.)

When we consider the fact that, according to the significant statement made in James 5:17

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

—the prophets were men subject to like passions as we are, we gain a deeper insight into the tremendous soul-conflicts through which many of them passed.

Often, these inner conflicts, began as early as the time of the prophet's first divine commissioning. How Moses tried, with pretext after pretext, to push off the charge that God wanted to lay upon his future! He is certain that he will fail, and, that God, in the end, will find Himself forced to give this commission—to rescue Israel—to another.

Moses was not ready to go until he began to realize that, in this matter of freeing his people, the point in question was not a discussion of high politics between Pharaoh and Moses nor a campaign of unsuccessful propaganda among his down trodden brethren, but that the issue concerned Pharaoh and God, and Israel and God. As a prophet, all that was expected of him was to witness to the dead that God would execute for the salvation of His people—to witness to this

pounce to King Saul, whom he had once been ordered to anoint as the man chosen by God, that Saul was now to be rejected! Must it not have seemed to the amazed prophet as though the Word of God were suddenly cancelled by the Word of God itself?

These inward and outward conflicts reached their climax, for some of God's prophets, in a martyr's death. Even in the days of our Lord, a John the Baptist had to die for the sake of truth. He passed through a bitter conflict, as he sat in the dungeon of the fortress Macharns. "Art Thou he that should come, or do we look for another?" was the wistful question that he asked the Lord through his disciples. Viewed from his imprisonment, everything looked full of contradictions. The prophecies of the past did not seem to coincide in the least with the messianic fulfillment of the present.

The Church of Christ and its messengers are not unfamiliar with these same conflicts. In so far as the church of Christ was a prophetess in human history, she has shared the sufferings of the prophets. But how insignificant are all the sufferings of the prophets if the people and their future are saved by the prophetic testimony! Whoever has seen and understood Calvary knows that the coming of the rule of God can be brought about only by way of voluntary suffering. Just as the sorrows and conflicts of the prophets pointed to that greatest sacrifice that was to be brought voluntarily by God's Anointed, so at the present, all conflicts and sufferings of the Church of Christ point to an ultimate abandonment, which she, in turn, must be ready to make for the sake of the Kingdom of God. She will not be aware of her deepest and greatest message to the world until, like her glorious Head, Christ Jesus, she, too has experienced her Calvary. As long as she is afraid of her Calvary, she will not dare to draw the final, inevitable conclusions as to her heavenly calling and her prophetic task, but will rather compromise with the world and keep silent about the final truths necessary for its salvation.

later it was recalled by God to a new existence. There was no stronger stone in the strong foundation of Israel's religious and national life than this conviction: Israel belongs to God, and this God is Lord over all things! To Him belong life and death. The past and the future are at His disposal. He dominates human beings and nations. That which has died simply means to Him that which is at present non-existing; what has been judged is not necessarily lost; what has strayed away He has not given up. Consequently, every new announcement of His mercy in the history of Israel appeared to the world as a fresh miracle, as a breaking-through the normal development of a nation. For the God of Israel, however, there are no miracles, no disruption of existing laws. For Him there are only a free, sovereign working; a creative, liberating reshaping; illuminating and sanctifying revelations of His justice and grace.

With this as a foundation, we can better understand Israel's eschatology with its tremendous expectations of the future. It remains a marvel that even the prophets who foretold the greatest storms and judgments, prophesied life in the midst of judgment. They did so, not because of their own speculation or because of a clear insight into the movements of nations and events. They realized that God had favored them with this vision. As we are convinced of the fact that the prophet of God was not the creator of revelation, but only the occasional recipient and intrepeter of revelation, we shall understand that God could entrust him with

will be the never-ending new Sabbath of creation, the new family of nations, drawn into the revealed salvation of the world's Saviour — what perspectives of faith! Human life, continually seized, enslaved, and condemned by sin throughout the millenia, shall find itself laid hold upon by the Son of Man and drawn into God's dominion for its own salvation. As there was no sphere of life in which sin and death did not exert their power, so in the age of God's kingdom on earth, there will be no sphere in which the redemption to be unveiled by God's Anointed will not be wonderfully manifested.

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Old Fashioned Revival Hour Is Heard Around The World

From the city auditorium in Long Beach every Sunday morning, in the presence of a large audience, and again in the late afternoon from the Don Lee Studios in Hollywood, there goes out to all the world a broadcast that is unique in its arrangement, unexcelled in its sincerity, and unparalleled in its far-reaching spiritual effect upon its hearers. This broadcast is having a more profound influence upon religious thought than has been produced by any revivalist since the days of Moody and Sankey, two generations ago.

Little did the scientists who pioneered in radio broadcasting realize that, although it would be used extensively by great artists to bring the best music within reach of all, by politicians to advance their ambitions, by newscasters to tell the world what is happening from moment to moment, and by advertisers to sell their products, the greatest broadcast of them all, in coverage, as well as in the intrinsic value of its message, would be a simple presentation of the gospel conceived and carried on by a business man who became a preacher because he couldn't help it. And yet that is what has happened.

There is no spot on the surface of the globe today where a person with a reasonably good receiving set may not hear The Old Fashioned Revival Hour. There is no area of any considerable extent, inhabited by civilized people, where it is not actually being heard from week to week.

Charles Edward Fuller, God's instrument for a twentieth century revival of unprecedented character, was born in the city of Los Angeles on April 25, 1887, and has lived in or near there ever since. His father was a successful business man and a great benefactor of missionary work. During most of Charles' boyhood his parents lived on a ranch near Redlands. He attended school in that city and later Pomona College, from which he graduated in 1910.

For a time Mr. Fuller was engaged by his father, working in his orange groves, and also, at one period, in a mine in northern California in which the family had an interest.

A year after his graduation from College he married a schoolmate, the attractive and talented Grace Payton. She was the daughter of a successful physician residing in Redlands. The young couple commenced their life together in their home city where Charles engaged in business as an orange grower and also as chemist for the Agricultural Chemical Works.

There were several years of ups and downs in business before they finally settled in Placentia, California, where Mr. Fuller rose to a responsible position with a large packing firm. During all this time he was un-

nice edifice in Placentia, known as Calvary Church, was dedicated and he became its pastor. From then until 1932 he ministered to the people there with great blessing. He not only accepted no salary but was able to help materially with the financial needs of the church from his investments in grove properties. Like Paul he had great joy in preaching the gospel while he "made tents" for a living.

Then came the dark days of the depression. Real estate values dropped; bank loans were called; there was no sale for crops. Millions were out of work. Multitudes were ruined financially. Mr. Fuller, in the providence of God, was caught like many others. He was soon fighting with his back to the wall to avoid insolvency. All this was hard to understand but God was working out a better plan for his life and the severe testing was a necessary part of the preparation for a wider ministry.

In the midst of all the financial trouble and anxiety little Danny became very ill with pneumonia. Word came to Mr. Fuller at the office of his attorney that the child was near death and oxygen was being used in an effort to save life. This stroke was almost too much. With a rebellious heart he drove toward home with little regard for speed limits, praying as he went, "O, Lord, I have tried to serve you but if you take our little boy, I'm through! This is one thing I just can't endure. Lord, I can't give him up. I can't go on if you take him."

But gradually the rebellion in his heart melted as he drove on and he said, "Yes, Lord, Thy

and Director and was given a modest salary.

About this time arrangements were made for the half hour weekly broadcast over KFI in Los Angeles. Soon KNX in Hollywood was added. Both of these were 50,000 watt stations. In 1935 he attempted successfully a full hour over the latter. That was the beginning of The Old Fashioned Revival Hour.

In January, 1937, he signed a contract with the Mutual Broadcasting System for programs over thirteen stations, reaching as far east as Gary, Indiana. Many were being saved and the offerings received were sufficient to enable him to continue until August, 1937, when a bombshell burst which seemed about to bring his work to an end. An eastern firm wanted his time over the coast-to-coast network. His agent, Mr. Alber, brought him the bad news that he would have to give up his program.

Mr. Fuller could not believe that his work on radio was finished. After a few minutes of prayer and meditation he rose to his feet and said to Mr. Alber, "Rudy, you tell the Mutual Broadcasting System that The Old Fashioned Revival Hour will take the coast-to-coast network."

The agent looked at him aghast. "Can you make it, Charlie?"

"No," replied Mr. Fuller, "but GOD CAN."

It meant a jump from thirteen to sixty-five stations and an increase in cost from $1441 to $4500 a week. There was little time to notify his audience of the great step of faith he was taking. However, when the day came for the first payment, the money was in hand and there was a balance of $4.29 left over!

Later, the number of stations was increased to eighty, then to one hundred seventeen, then to over two hundred. Today the message goes out over seven hundred seventy seven outlets each Sunday. The weekly cost is $35,000. Every cent of it comes from the voluntary gifts of the listeners. There are no wealthy sponsors or underwriters. Most of the gifts are in small sums.

More than thirty people are employed in the office, taking care of the thousands of letters that pour in from all over the

Roving Reporter . . .

The Pocket Testament League's work in the camps continues to bring great blessing. Rev. Alfred A. Kunz, the Executive Director, has the confidence of chaplains. He is assisted this summer by an able staff, including Conrad R. Baehr, Glenn Wagner, George T. Stephens, David J. Evans, Phil Saint, Eugene Palmer, William Shannon and others . . . President Howard W. Ferrin and Mr. F. Carlton Booth, of the Providence Bible Institute have a busy summer schedule. They were at Round Lake, N. Y., July 4 and 5; Old Orchard Beach, Me., July 11 to 18; Ruinney, N. H., July 17 to 30; and Sunrise Mountain, N. Y., July 24 to 50. August 3 to 10 Mr. Ferrin will be at Stony Brook, L. I. . . . The Christian Service Brigade, an organization for junior boys, is a fast growing youth movement. It is particularly active in the mid-west. There are now ten "battalions" in Detroit alone. Its use of military terminology is capturing the imagination of teen age lads. Many are being won for Christ. For information write to Mr. Robert Walker, General Secretary, 20 N. Wacker Drive, Chicago, Ill. . . . The First Brethren Church of Long Beach, California celebrated its thirtieth anniversary and also the fiftieth anniversary in the Christian ministry of its eminent pastor, Dr. Louis S. Bauman, July 4 to 11. Our congratulations to both church and pastor on such a long and fruitful service . . . The Minnesota Christian Endeavor Union is one of the largest (30,000 members) and the most spiritual in the nation. Its 53d annual Convention and Bible Conference was held at Medicine Lake, June 20 to 27 with a large attendance. Dr. Richard Ellsworth Day, noted author and pastor, was the principal speaker. Mr. Parks Hunt is State Field Secretary. Mr. George Quam was Convention Secretary . . . The Christian Business Men's Committee International is publishing a new monthly periodical entitled "Contact." Its reports indicate the satisfactory growth of the organization. The annual convention this year will be held in Toronto, October 21-23. . . . The Evangelical Ministers' Fellowship of New Hampshire met at True Memorial Baptist Church in Rochester, June 17. Reports of the Chicago convention were brought and new officers were elected. This Fellowship includes about eighty pastors and is very active in promoting N. A. E. . . . The Los Angeles Committee of N. A. E. took advantage of Field Secretary J. Elwin Wright's presence in the city to hold a special luncheon meeting at the Hotel Mayflower on June 22. The work in this area is going forward enthusiastically and great things are being planned for the future. . . . Dr. I. L. Yearby, of the Trinity Baptist Church in Oklahoma City, has been appointed temporary chairman of N. A. E. for that state. . . . The Christian Reformed Synod is the latest denomination to apply for membership. It has a membership of approximately 125,000 with headquarters in Grand Rapids, Mich. . . . The Conservative Christian Fellowship of Central Massachusetts is planning a Spiritual Awakening Crusade, in Worcester, Mass., October 6 to 17. Dr. Bob Jones, Sr. of Cleveland, Tenn. will be the evangelist. . . . Dr. Harry J. Hager represented N. A. E. at the Prayer Conference at Winona Lake, July 6-8. . . . 1500 young people during the past year have responded to the invitation of the Student Foreign Missions Fellowship to pledge their lives for missionary service. Mr. Peter Stam, III is the General Secretary of this splendid organization. . . . The Church of the Brethren, one of the nation's three historic pacifist organizations will receive donations of cattle to be shipped to Europe following the war as an expression of friendship and to assist those living in areas where livestock has been depleted in the period of recovery. The movement is to be known as the "Heifers for Relief Project". Already over 200 head of registered heifers, mostly Guernseys and Jerseys have been donated. . . . A group of laymen in the United Church of Hyde Park, Ill., believe that participation in local political activity should be made a prime requisite for church membership. . . . A great city-wide evangelistic campaign is being planned in Boston for the autumn season. . . . Many organizations are cooperating. Watch for later news of this.

A Prayer Ministry

Church Of The Nazarene Has Had Phenomenal Growth

By Dr. D. Shelby Corlett
Member of Board of Administration of N. A. E.

A young denomination but thirty-five years from its founding, a growing denomination with a membership already in excess of 180,000—that is the history of the Church of the Nazarene.

The Church of the Nazarene is not a branch from any other denomination. Back in the latter part of the nineteenth century there was a revival of the preaching of the doctrine of entire sanctification as taught by John Wesley. This revival was not confined to any particular denomination, but was promoted largely through the efforts of Holiness Associations. Many people who accepted this teaching of holiness, and were entirely sanctified, were possessed of a desire to propagate this doctrine and to have places of worship where the results of holiness evangelism might be conserved. Consequently, independent congregations sprang up throughout this country and the British Isles. Many of these independent congregations were anxious to spread the gospel of holiness to neighboring towns and cities, and other local congregations were organized. Such was the first group to take the name, Church of the Nazarene, founded in 1894 in the city of Los Angeles, California, by Dr. P. F. Bresee. Soon these independent congregations began to join with others in associations.

In the year 1908 three of these associations, one from the Northeast, one from the Pacific Coast, and one from Texas and the Southland, met at Pilot Point, Texas, and united to form the Church of the Nazarene. Since that time groups of holiness churches from Tennessee and the Southeast and from the British Isles have been incorporated into the denomination.

From this tiny beginning of 99 scattered churches with 5,193 members the church has increased until there are more than 180,000 members and 3,000 congregations in every state of the Union, Dominion of Canada, and the British Isles. From ocean to ocean the Church of the Nazarene sends evangelists and pastors to preach the full gospel of Christ which saves from all sin and establishes new churches at the rate of a hundred a year to provide fellowship for all those who are saved by that gospel and desire to join in spreading it. Seven schools and colleges give Nazarene young people training in a Christian environment. Throughout the world, on fifteen foreign mission fields, the church supports more than 100 missionaries, 210 native churches, 500 native workers and two fully equipped hospitals, one in China and one in South Africa.

Although the groups which united to form the Church of the Nazarene had tried various types of government, episcopal, congregational and presbyterian, there was no difficulty encountered in planning the new church's organization. A representative form of government was chosen. Four General Superintendents, elected at the quadriennial assembly, have supervision of the entire denomination. District Superintendents, elected by the annual district assemblies, have oversight of the fifty-four assembly districts. Local churches are in charge of pastors elected by the congregation.

The general headquarters of the denomination is in Kansas City, Missouri, with Headquarters and Publishing House plants valued at $400,000. From this Publishing House go more than fifty million pieces of Christian literature each year. Thus the Church of the Nazarene by means of the printed page reaches around the world with the blessings of holiness.

The record of growth has been due to the evangelistic fervor of lay members as well as leaders. Though never a "rich man's" church, its per capita giving Nazarenes to the denominations affiliated with the General Stewardship Council. Into every city, town, village and rural community sons and daughters of the church have sought to take the message of the gospel. The doctrines of the Church of the Nazarene are simple and basic—belief in God the Father, Son and Holy Ghost, and especially in the deity of Jesus Christ and the personality of the Holy Spirit; recognition that man is born in sin, need the work of the Holy Spirit in regeneration, and after the work of regeneration, the further work of heart-cleansing or entire sanctification, which is effected by the Holy Ghost through faith that the Spirit bears witness to each of these works of grace; belief in eternal destiny; and expectation of the return of Jesus Christ.

The church emphasizes the importance and necessity of personal, individual salvation. Along with the personal gospel, however, has always been attention to the social gospel, support of welfare homes, active interest in campaigns for civic righteousness, in addition to the promotion of the gospel at home, the church even from the earliest beginnings has always been a missionary church. All these factors together have enabled one leader to express the belief that the Church of the Nazarene is only in the morning of her existence.

JOHN A. ROBERTSON, MISSION WORKER, DIES

BOSTON, Mass.—Mr. John A. Robertson, who has conducted the Sunshine Rescue Mission in Boston for many years, died suddenly of angina pectoris. He had not been seriously ill until a few days ago. Mr. Robertson

"I came away from the Chicago Convention with strong convictions as to the value and importance of the National Association of Evangelicals. It is undoubtedly the right movement at the right time for those who cherish the ideals of Evangelical Christianity. The Convention

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[illegible] Redlands. The young couple commenced their life together in their home city where Charles engaged in business as an orange grower and also as chemist for the Agricultural Chemical Works.

Once when several years of ups and downs in business before they finally settled in Placentia, California, where Mr. Fuller rose to a responsible position with a large packing firm. During all this time he was uninterested in spiritual things, although Mrs. Fuller had been brought to Christ through the personal ministry of a godly woman, Mrs. Leonora Barnhill, who became a very dear and intimate friend of them both.

Several years elapsed, bringing something of financial success and also of sorrow and anxiety. A little one was lost. Mrs. Fuller's health became seriously impaired. Then one day Mr. Fuller attended a service in Los Angeles out of curiosity at which the speaker was a former amateur wrestler and boxer whom he had known years before. The text that day was: "The eyes of your understanding being enlightened that you may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints" (Eph. 1:18.)

As he listened, Mr. Fuller became convicted of sin and his need of a Saviour. Leaving the service he drove out to a quiet spot in Hollywood, near Franklin Park. There he knelt in the back of his car and, after a long struggle, yielded to God. It was the beginning of a new era in his life.

For some time he continued in business while giving more and more time to the study of the Word. He became the teacher, in the Presbyterian Church at Placentia, of a Bible class with a most unusual name. It was called "The Unearthly Hour Bible Class" because it was held at 8 o'clock on Sunday morning.

After some months the conviction came to him that he must preach the gospel. There were many problems and a great struggle in his soul but in the end he said, "Yes," to the Spirit of God and resigned his position to attend school in preparation for the ministry. In a remarkable way his financial need was met during these years of study at the Bible Institute of Los Angeles. His studies were completed in 1922.

In the spring of 1925 Mr. Fuller was ordained as a Baptist minister and in the autumn of the same year the Lord blessed their home with a baby boy, Daniel Payton.

In the winter of 1926 a very [illegible] prayer was used in an effort to save life. This stroke was almost too much. With a rebellious heart he drove toward home with little regard for speed limits, praying as he went, "O, Lord, I have tried to serve you but if you take our little boy, I'm through! This is one thing I just can't endure. Lord, I can't give him up. I can't go on if you take him."

But gradually the rebellion in his heart melted as he drove on and he said, "Yes, Lord, Thy ways are best—I yield to Thee and want Thy will done." And he found himself singing that sweet old song:

"I will say, 'yes,' to Jesus,
'Yes, Lord, forever yes;'
I'll welcome all Thy blessed will,
And sweetly answer, 'Yes'."

How God wrought deliverance and brought the child back from the jaws of death is told in the book, *"The Old Fashioned Revival Hour."* During those terrific days of suspense and trial they found comfort in God's Word, particularly in Psalm 37:5 "Commit thy way unto the Lord, trust also in Him and He shall bring it to pass."

While attending a Bible conference in Indianapolis in 1927, Mr. Fuller was invited to "pinch hit" on a gospel radio program in place of the regular speaker. This was the beginning of his interest in radio as a means of giving out the gospel message. A great burden was laid upon his heart as the vision of its possibilities came to him. This resulted in an arrangement being made for broadcasting the morning and evening services from his church in Placentia over KGER, Long Beach. Later the Thursday evening service also was broadcast. This proved to be a great spiritual blessing and was continued until he resigned from the church in 1933.

He now felt led to give his entire time to broadcasting. There could scarcely have been a more inauspicious time. He had no money, times were hard, the big earthquake came in March 10, 1933, and on March 13 every bank in the country was closed. But he believed God had spoken so he kept courageously on and the money came in from week to week in a marvelous way, although there were many testings.

In May, 1933, the Gospel Broadcasting Association was incorporated. Mr. Fuller wished to put the broadcasts on a sound financial basis so that there could be no possible basis for criticism regarding the disposition of funds. A group of well-known business men and clergymen were elected to the directorate. Mr. Fuller was made Chairman [illegible] one hundred seventeen, then to over two hundred. Today the message goes out over seven hundred seventy seven outlets each Sunday. The weekly cost is $35,000. Every cent of it comes from the voluntary gifts of the listeners. There are no wealthy sponsors or underwriters. Most of the gifts are in small sums.

More than thirty people are employed in the office, taking care of the thousands of letters that pour in from all over the world each week and sending out the "Heart-to-Heart Talks" that have been so helpful.

Between 1937 and 1942 Mr. Fuller accepted many calls for services in the principal cities of the United States. The largest auditoriums in Detroit, San Francisco, Denver, St. Louis, Buffalo, Cleveland, Flint, Grand Rapids, Boston, Washington, and other cities were scarcely able to hold the crowds which came to hear him. In every city there were many conversions. These great mass demonstrations of revival interest have necessarily been discontinued for the present because of war conditions.

The Fullers are the same warm hearted approachable, humble-spirited people that they were in the days when the broadcast was over one station and they faced the weekly problem of being able to continue it. Dan has grown to young manhood, still in school but an earnest student of the Bible, a real soul winner, and shows signs of becoming a capable assistant to his devoted parents in Christian service.

Who shall say what the future holds for the Miracle Broadcast? Its influence is universal. Its effect on all evangelical work is tremendous. Perhaps when the war clouds pass away there may be an even wider ministry. Radio sets will doubtless multiply. Television is soon to come into general use. We may be entering the greatest period of missionary activity and revival that the world has ever known. It is not beyond the bounds of possibility that invitations to visit foreign mission fields may be accepted by Mr. and Mrs. Fuller. Wouldn't it be thrilling to hear The Old Fashioned Revival Hour some Sunday evening coming from Calcutta, Shanghai, Quito, Jerusalem or Addis Ababa!

"I verily believe the Chicago convention was a work of the Holy Spirit, the potentialities of which we cannot yet conceive. My soul was thrilled at the prospects".

Melvin H. Snyder, Asst. Supt.
Pilgrim Holiness Church,
Indianapolis, Ind.

The Christian Business Men's Committee International is publishing a new monthly periodical entitled "Contact." Its reports indicate the satisfactory growth of the organization. The annual convention this year will be held in Toronto, October 31-Nov. 4. The Evangelical Ministers' Fellowship of New Hampshire met at True Memorial Baptist [illegible]

A group of laymen in the United Church of Hyde Park, Ill., believe that participation in local political activity should be made a prime requisite for church membership. A great city-wide evangelistic campaign is being planned in Boston for the autumn season. Many organizations are cooperating. Watch for later news of this.

A Prayer Ministry For Us To Perform

As I sat in the diner of an east-bound Pennsylvania train this evening, I looked up and thought for a moment I was having a dream. The door at the far end of the diner opened and a man stooped low to make his way through. As he stepped inside, he straightened up only to bump his head on the ceiling. He spoke a few words to the steward and then turned and made his way carefully back through the door.

I followed him to his seat and found him to be the world's tallest man. Beside him sat Stanley Ross, 88 inches tall, and weighing thirty-three pounds. As I sat and talked to seven-foot, nine-inch, 280-pound Henry Hite of Atlanta, Georgia, it occurred to me that he must have great difficulty living a normal life and I wondered how it affects his relationship with God.

Whether or not he wants to be, he is by force of circumstances a showman. It is only natural that people turn and stare wherever he goes. "I get fed up on those stale remarks," said Mr. Hite. "The one phrase that 'gets' me is 'Look—the circus must be in town!' And another one is 'How's the air up there'?"

Discussing his personal relationship with God, Mr. Hite said, "I regret that because of my work I seldom get to attend church, but I was baptized a Baptist and I read my Bible carefully and pray every night. Religion means everything to me. I think of God at all times instead of thinking of Him as just a remedy in trouble . . . There can be no modernizing of the Bible. It is either the word of God just as it stands or not his word at all."

Henry Hite was a normal boy up to the age of 12 and then he began growing so rapidly that his parents seriously considered an operation to stop his growth, but feared this would be interfering with the hand of God.

He looks at life very philosophically and can even see some humor in the fact that hotels are compelled to push two beds together to accommodate him and even then, he must sleep catercornered. When he sleeps in a train they pull out the partition between two uppers and he uses both. Oftentimes, restaurant helpings are so small he is compelled to order two meals at one sitting.

We will do well to just pause and offer thanks that the Lord has seen fit to give us normal bodies. At the same time, let us remember that we have a prayer ministry to perform for those who are so ruthlessly set apart from normal living by our curiosity.—S. L. H.

"I was much impressed, at the Constitutional Convention, with the zealous spirit of loyalty to evangelical Christianity which was so much in evidence."

John DeHaan, Jr.

[illegible] the Nazarene. Since [illegible] groups of holiness churches from Tennessee and the [illegible] United States [illegible] Nazarene is only [illegible] morning of her existence.

JOHN A. ROBERTSON, MISSION WORKER, DIES

BOSTON, Mass.—Mr. John A. Robertson, who has conducted the Sunshine Rescue Mission in Boston for many years, died suddenly of angina pectoris. He had not been seriously ill until a few days ago. Mr. Robertson was known in every section of the United States as one of the outstanding leaders in evangelistic work. He was formerly associated with Billy Sunday in his great campaign, and led the music in various large meetings in many sections of the United States. He was a delegate to the recent national convention of Evangelicals in Chicago. A host of friends will mourn his passing but will rejoice that he fought a good fight, finished his course and kept the faith.

"It was a great and significant gathering, far exceeding my expectations. It demonstrated the fact that spiritual unity is a living reality among God's people even though they belong to various denominational groups. It fanned into flame new hopes for the future of Evangelical Christianity in this significant hour of human history".

Wm. G. Coltman, Pastor
Highland Park Baptist Church,
Highland Park, Mich.

"I drive away from the Chicago Convention with strong convictions as to the value and importance of the National Association of Evangelicals. It is undoubtedly the right movement at the right time for those who cherish the ideals of Evangelical Christianity. The Convention was highly inspirational and unquestionably loyal to evangelical truth. It deserves the cooperation and support of all of those who love the gospel of our blessed Lord".

S. G. Bozey, Pastor
First Baptist Church,
Austin, Texas

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REFORMED YOUTH PERIL

(Continued from Page 1)

objectives of these two movements. Moreover, both movements constitute a protest against the Federal Council of Churches, even though the one movement mentions the Federal Council in its constitution and the other does not. In this light the matter before us reduces to the question: Which of the two organizations is the stronger and has the greater promise of attaining the desired end, viz., of being and increasingly becoming the truly representative spokesman of orthodox Protestantism. On this score there cannot be much difference of opinion. We note the following:

a. The National Association of Evangelicals appears to be the stronger, the more representative, and the more promising of the two. Although it is hard at this stage of their organization to give exact statistics for either movement, the N. A. E. appears to have taken hold in wider circles and groups. During the last year regional conferences of the Association were organized in every part of the country, which cannot be said of the American Council. At the recent Chicago convention no less than 500 delegates from every part of the country and from the most diverse orthodox bodies and groups were present, whereas the American Council according to the testimony of its own representative consists of only about 5 members. The N. A. E. has a monthly paper of its own founded and maintained entirely for the movement, whereas the publicity of the American Council is carried in a paper which was already in existence and published by one of the promoters of the movement. All in all, it is quite clear that the National Association of Evangelicals is the stronger and more virile of the two movements.

b. The National Association also has a distinct advantage over the American Council in that the leadership in the former is much more representative of all orthodox groups than the latter. In fact, whereas the leadership of the American Council is more or less concentrated in one group, the same which took the initiative in its organization (Bible Presbyterian group), the leadership in the National Association of Evangelicals is distributed over a large and representative number of denominational groups, and no one such group is in the lead or holding a dominant position. The members of the Board of Administration of the National Association of Evangelicals include representatives of the following groups: Free Methodist, Church of God, Northern Baptist, Pilgrim Holiness Church, Christian and Missionary Alliance, Methodist, Presbyterian U. S., Reformed Presbyterian, United Presbyterian, Southern Baptist, Continuing Presbyterian Church of Canada, Mennonite Brethren, Reformed Church of America, Assemblies of God, Scandinavian Alliance Mission, Nazarene, Northern Baptist, Christian Reformed.

c. The National Association has a more democratic and more representative set-up. The American Council consists only of the delegates of the constituent denominations (a body of only 15 persons in 1943), operating through an Executive Committee. But the N. A. E. has an annual convention of hundreds of delegates from the constituent member bodies, and this convention chooses a Board of Administration of 25 members, which in turn has an Executive Committee of its own.

RECOMMENDATIONS

In the light of the above information, and in the spirit of the 1942 overture of Classis Muskegon, and in harmony with the advice of our delegates to the Chicago Convention, and pursuant to the overture of the Bellflower consistory, we advise:

1. That we as a denomination become a member of the National Association of Evangelicals.
2. That we as a denomination agree to pay $100 as our contribution to the association for the ensuing year.
3. That each Synod shall make provision for the appointment of delegates to the next ensuing national convention of the N. A. E.
4. That the number and the personnel of this delegation shall be determined at least in part with a view to the place where the convention is to meet, so as to keep the expenses of such delegation within reasonable limits.
5. That, if at all possible with a view to point 4, some (or all) of the officers of Synod be included in the delegation, and that the Stated Clerk shall ex-officio be a member of this delegation.
6. That such delegation expense shall be met from the Synodical Treasury.
7. That the Christian Reformed delegation at each convention shall submit a joint report to the following Synod and make such recommendations as it may deem necessary.

(Continued from Page 2)

and the power of God in his life. On investigation frequently you discover that he began to doubt the Bible when he ceased to read it regularly. And then he became a prey to unbelief and rationalism.

When last I was at Duke University I met a young lady who told me she was studying to be a missionary in South America. She said she had so much to do at school that she had no time for church work or the Inter-Varsity chapter. I finally asked whether she had time to have her tryst with God each day. "Oh, you mean reading my Bible, I used to read it at home, but at college I am much too busy studying and preparing to be a missionary for that." She evidently imagined that her voyage to South America would effect a transformation and she would arrive a full-fledged missionary. I am afraid she was shocked by the suggestion that it might be better for her to leave the university right then, because if she had no time for God she must be out of His will, for He would never lead one of His own children into a place where they had no time for Him.

A discouraging problem we meet up with too often is that some of the most promising students who come from the most aggressively evangelistic churches disappoint right here. They feel that time in college calls for a moratorium on Christian work among the college students. They have little sympathy for babes in Christ who have never had the blessing of a Christian home and spiritual church, and who know almost nothing of the Lord. They fail to realize that their campus may well be their "Jerusalem" which will lead them to the uttermost parts of the earth as Christ's ambassadors.

On the other hand so often a convert from practical paganism proves the most enthusiastic and effective witness for Christ. I well remember when Ian MacDougall and his chum, Jack White, came out for the Lord at one of our fall student conferences. They went back to school determined that their friends should know of Christ their Saviour. Jack was pianist in the orchestra and Ian captain of the hockey team. It wasn't long before half the members of that team were converted as well as other members of that orchestra. In fact it was the outstanding testimony of those two fellows that laid the foundation for all the marvellous blessing there has

Christian evidences often prove an effective approach to presenting Christ as Saviour. However, it is the apologetic presented in conscious dependance upon the Holy Spirit and coupled with a clear presentation of the Lord Jesus and what He has done that will insure such an approach being a real blessing.

Perhaps a group of Christians on a nearby campus may invite you to address them. Being inexperienced they may not have told you the purpose of the meeting or the type of audience you are likely to have. You will be well repaid if you make careful inquiry to ascertain just what is expected of you. And if you are willing to have an open period at the end of your message for questions and discussion this may lead to personal conversation with unconverted students and will enable you to estimate just how well your message has met a vital need in the lives of those present.

If the purpose of the meeting is the salvation of students please remember that these young men and women, though studying in the university, will very probably be quite ignorant of the simple things of the Christian life and of the Gospel of the grace of God. The messenger of God who comes to a university campus determined to know nothing save Christ and Him crucified often has the joy of being used in turning university men and women from darkness to light.

WARNS AGAINST SOLDIERS BRINGING LEPROSY TO U.S.

By Religious News Service

NEW YORK—Dr. Eugene R. Kellersberger, general secretary of the American Mission to Lepers, Inc., and for 25 years a medical missionary heading a leper station in the Belgian Congo, warned that some American soldiers now stationed in countries where leprosy is endemic will return home with the disease and that there is danger that it will not be recognized.

"It is the disgrace of the Church," said Dr. Kellersberger, "that throughout the centuries the leper has been the neglected, the forgotten man".

"At a time when America's boys are overseas, the American Mission to Lepers is using its experience to aid the public and the medical profession in the fight against leprosy. It is our great spiritual and educational duty to remove ignorance

with a luncheon meeting at Y. W. C. A. at 614 E. st., N. W., at 12:30. Dr. C. E. Bl[illegible]thorne, chairman of the Di[illegible] of Columbia committee, will [illegible] side. The dedication of the [illegible] fice at 1422 F street, N. W.

(Continued from Page Four)

solar as we gave thought to the matter, that people living as Russians live, with few of the civil liberties which we enjoy, surely could have no reason to fight for their country and would be more than likely to fall easy prey to an aggressor as skillful in the art of propaganda as he is powerful on the field of battle.

But, as it turns out, it seems safe to say that, with the possible exception of the residents on the British Isles, no European people are capable of such sacrifices of blood and lives and goods as are the citizens of the Soviets.

When peace comes, and assuming that the United Nations are victorious, with Russia entitled to a major share of the credit for the victory, would not Americans look a little more than silly if we were to ask Stalin to renew his pledge not to propagandize for Communism in America?

Indeed we would. In view of what Russia has accomplished to date, and what it is confidently expected she will be able to accomplish in bringing about Hitler's total defeat, we must admit that Communism must be reckoned with, must be considered as a possible solution for the political and economic ills of the nations and of the world.

Should we not, then, prepare ourselves with an understanding of the basic philosophy of Communism, learn as much as possible about what Communism is, what its program, how it may be expected to function,

Only by so preparing ourselves can we act intelligently either in opposition to or approval of the proposals certain to be made that America "go along" with Russia, and perhaps other nations, after the war, by adopting a collectivist system.

It is the purpose of this little book to discuss those issues concerning Communism and other forms of collectivism which are of particular interest to Christians and those who, while making no profession, recognize Christianity as a potent force for social betterment.

Christian people and those [illegible]

of disinterested inquiry. His "inquiries" long ago led to conclusions which will be frankly stated, fully documented.

The writing of this manuscript was begun three months before Pearl Harbor, and a first draft was complete in another two months. Then followed a year of revising, submission to friends and critics, and still further revisions.

Materials used in preparation of this presentation had been collected over a period of several years. The writing was undertaken only when, after years of search, the writer was unable to find any book by a Protestant writer which makes a straightforward rebuttal of the argument, so freely advanced in books, magazines, and from thousands of pulpits, that Christians can accept Communism or Socialism without breach of their Christian faith.

It is true that numerous Catholic writers have taken their stand against Communism and all forms of collectivism. Some of these writers will be quoted in this little book. But in the main these Catholic writers have written for Catholic readers, who, as a rule, need such writings far less than do communicants of the Protestant churches. For it is from Protestant rather than from Catholic pulpits that the plea for Christian Socialism is heard; propaganda of the collectivists among Catholic people is more likely to be along secular lines, with the claim made that Communism-Socialism deals with material matters, leaving spiritual matters to the Church.

The writer of this little book does not claim to be a theologian; he wished it understood that he is presenting a layman's viewpoint. Necessarily, some questions of theology arise in the discussions, and when this has happened, the writing has been done without too much misgiving. For the writer has searched diligently through writings of the theologians who seem desirous of making their meanings clear, and the points have been discussed with clerics and theologians of many faiths.

It is not expected that all who read will agree. Many sincere persons have accepted the collectivist viewpoint, not many of these will find the evidence and argument presented herein sufficient to change their studied opinions.

The most optimistic hope is that these readers, and all others, [illegible]

be a proposal or an issue, but rather as a [illegible]

Verne P. Kaub

Madison, Wis.
January, 1943

(1) Quotation: Pragmatism [illegible] as a method.

Collectivism: A [illegible] of a school of economists which asserts the theories of the socialists, but specifically withdraws [illegible] moral from revolutionary [illegible] Webster's New International Dictionary, 1934.

Collectivism: The doctrine that the state as a whole should own or control the means of production; socialism generally, as distinguished from anarchism; opposed to individualism.—Funk and Wagnalls Dictionary, 1940.

(2) An interesting characterization of Dr. Dewey's "mission" is found in a recent work by another "religious liberal," Dr. A. Campbell Garnett, associate professor of philosophy in the University of Wisconsin, whose book, *A Realistic Philosophy of Religion*, was published by Willett, Clark & Company, 1942. Dr. Garnett wrote, Page 154:

"There we have, in the past hundred years, a new phenomenon in the history of civilization—a crusade against all religion carried on in the name of morality. In Europe the great revolutionary originator of this crusade was Karl Marx. In America it has been vigorously prosecuted in the interests of a much milder program of reforms by John Dewey."

It is perhaps significant that Dr. Garnett sees two programs of "reforms" but only one "crusade."

Further light on Dr. Dewey's "mission" is found in the following definition from *Webster's International Dictionary*.

"Pragmatism: The American movement in philosophy founded by C. S. Peirce and William James and continued by John Dewey and his followers. Characteristic doctrines of this movement are that the meaning of conceptions is to be sought in their practical bearings, that the function of thought is as a guide to action, and that truth is pre-eminently to be tested by the practical consummation of belief."

Funk and Wagnalls, Dictionary defines pragmatism as "A philosophical method and its corresponding doctrine, which holds that the practical effects, or way they 'work,' are the sole available criteria for the truth of human cognitions and the value of human, moral and religious ideas."

(3) In his radio address on the Catholic Hour for Feb. 21, 1943, the Rt. Rev. Msgr. Fulton J. Sheen of the Catholic University of America said in part:

"As regards the higher seats of learning, such as colleges and universities, very few of them have retained religion as an integral part of education. Columbia University, for example, was established in 1753 with the chief objective to "teach and engage children to know God in Jesus Christ." An investigation made some years ago revealed that same college had reduced the number of students believing in God from one in five at entrance, to one in twenty at graduation."

(4) Addressing a joint session of the Association of American Colleges and the American Association of Junior Colleges at Baltimore, Md., January 1, 1942, H. W. Prentis, Jr., president, Armstrong Cork Company, Lancaster, Pa., challenged the assembled educators in these words:

"May I call your attention to the surprising fact that there is no single book available today that deals adequately and enthusiastically with the roots of American liberty from a historical, philosophical and religious viewpoint. Scores of volumes setting forth the alleged virtues of collectivism can be had in any book store. But it is a striking commentary on the complacency of the academic mind in respect to the blessings of freedom provided by the American system that no comprehensive discussion of these principles for popular consumption is presently to be found within the covers of any single volume I have been able to discover. Would that the present crisis might stir as many vigorous patriotic souls into action as have been moved by the collectivist brethren of the academic world in decrying the achievements of the American Republic and advancing their own starry-eyed theories of government and economic organization!"

"There have been many mountain top experiences in my life, spiritually speaking. The convention in Chicago only added to those experiences and made an unforgetable impression upon me.

I am convinced that this work is of the Lord, and the people responsible for carrying forward the work of the association are among the finest to be found

Sunday School Shortage Of Teachers Predicted

By Religious News Service

CHICAGO—American church bodies are faced with a growing shortage of Sunday school teachers and officials at a time when Sunday school attendance is on the increase, according to a statistical report released here by the Rev. Otto Mayer, research director for the International Council of Religious Education.

Between 1939-40 and 1941-42, the report revealed, the number of officers and teachers in Sunday schools fell off 8.7 per cent to a total of 2,006,330. During the same period, Sunday school attendance increased 4.8 per cent to a total of 19,889,069.

Commenting on his survey, Dr. Mayer declared:

"Since these figures are based upon reports for years prior to our entry into the war, the conclusion must be drawn that our adult men and women have not accepted the responsibility for teaching Christianity to the children and youth in proportion to the growth in attendance.

"With the war taking constantly increasing numbers of young men and women from Sunday school teaching positions, many schools are finding it necessary to double-up on classes, resulting in crowded rooms and less attention to the lessons. To meet the condition, older men and women will have to resume responsibility for teaching the Bible in our church schools".

"It was my happy privilege to attend the constitutional meeting of the National Association of Evangelicals. I consider this movement the most hopeful on the Protestant horizon. In a day when God's people are crying to Him for revival, this movement appears to be the cloud of promise".

F. Russell Purdy, Pastor

Devotional Manuals for the Men in the Fox-Holes

The "cake and refreshments" and the entertainment by military uniform crazed matrons actually fail to give men in the Armed Forces anything solid. Hundreds of thousands of these men request DEVOTIONAL MANUALS. We decide to distribute 500,000 additional copies during the next six months.

Denominational lines are NOT drawn. The material is available for all. These booklets are made possible by [illegible] Christian Associates.

the American Council is more less concentrated in one roup, the same which took the itiative in its organization Bible Presbyterian group); the adership in the National Asso- ation of Evangelicals is dis- ibuted over a large and rep- esentative number of denomina- onal groups, and no one such roup is in the lead or holding a ominant position. The members the Board of Administration the National Association of vangelicals include representa-

all) of the officers of Synod be included in the delegation, and that the Stated Clerk shall ex-officio be a member of this delegation.

6. That such delegation expense shall be met from the Synodical Treasury.

7. That the Christian Reformed delegation at each convention shall submit a joint report to the following Synod and make such recommendations as it may deem necessary.

oreign And Home Missions As Seen At Chicago Convention

Millions of souls are still nsaved. What now need be id? Let us start at Jerusalem nd do not stop until we have eached all souls. Much ground as been covered on the home nd but let us have a vision r the foreign fields.

It is very important that we ave a voice in Washington for hree very necessary points.

1 Passports

2 Transportation require- ents and priorities

3 Banking system — funds ound the world

Permissions and contacts eeded for these three points:

Our Foreign Missions cover a rge space but we should be areful not to overlap. Let us ll work together in unity and armony. It is hoped that hrough this convention we will ave a voice for these three ems.

We are trying to unite all vangelical Missionary Societies in unity there is strength, and e all have one hope—one hrist. While we have nothing all against individual mission- ry churches or societies, we elieve we should all unite and ontribute to this great united ction. There are many who ill have to be weaned away rom their own individual group nd will look askance at this rganization. We should be ery careful and prayerful in etting up the principals of this nited action;—it is not a rival missionary group but is a united rganization. We do not wish o estrange any missionary group ut we do wish to organize and nite in a crusade that will save ur country. Therefore, this rganization should be looked pon not as a competitor but as head to unite all missionary groups, churches and organizations.

All representatives of various groups were asked to rise and there were 30 different groups represented.

A word of praise was given to R. A. Torrey Sr. and R. A. Torrey Jr., who were present at this meeting.

The closing thought—We should not only organize but we should organize for Christ. This will be accomplished through harmony and unity.

CHURCHES OBSERVE "DAY OF HUMILITY"

By Religious News Service

DETROIT—Prayers for peace, harmony and brotherhood were offered in hundreds of churches here Sunday, June 27 as Detroit Christians of many denominations, Negro and white, reviewed in humility and penitence a tragic week which saw 34 persons killed during the worst race riots in the city's history.

Calls for the observance of the day of humility were sent out by the Rev. Benjamin J. Bush, D. D., president and the Rev. Thoburn T. Brumbaugh, D. D., executive secretary of the Detroit Council of Churches; by the Rev. Sidney D. Eva, D. D., superintendent of the Detroit Methodist District; and by the ministerial association of the Colored Methodist Episcopal Church.

Dr. Bush, preaching at Westminster Presbyterian Church, was among those who pointed out the benefits of such conflicts to the Axis enemies.

"Germany and Italy," he said, "will be strengthened because of them. The news of these disorders will give their people more to fight for, and more hope. That is true particularly of Japan, a colored race, and it is possible that some of our people held there may die needlessly because the Japanese feel more sure after hearing of these things".

people and his chum, Jack White, came out for the Lord at one of our fall student conferences. They went back to school determined that their friends should know of Christ their Saviour. Jack was pianist in the orchestra and Ian captain of the hockey team. It wasn't long before half the members of that team were converted as well as other members of that orchestra. In fact it was the outstanding testimony of those two fellows that laid the foundation for all the marvellous blessing there has since been in that school. Only the other day I had word that Jack had been reported missing in action in Africa—he was a fighter pilot.

"What place do you give to Christian evidences and apologetics?" is a question often asked us. So many seem to feel that this is the paramount need of the unsaved student. The New Testament seems to teach that it is the Gospel which is the power of God unto salvation, both to the Greeks and to the Barbarians. The average university student has not a fixed intellectual barrier preventing him from accepting the Scriptures. His is more generally an ignorance of the Gospel or an indifference to the claims of Christ. The greatest apologetic on any university campus is a born again student living in the power of the Holy Spirit and so giving an effective witness to the Lord Jesus Christ.

But there is a proper place for Christian evidences and apologetics. As Christians we should be ready always to give an answer to every man that asks as a reason for our hope with meekness and fear. Young Christians do need to be established in the faith. A two-fold program of making available the best in evidential and apologetic literature to young converts together with a study group on Christian evidences seems to meet this need, providing the whole of this program is carried out on a spiritual as well as on an intellectual plane.

OPEN FOR EVANGELISTIC SERIES, ANY EVANGELICAL DENOMINATION

Evangelist Joseph T. Larson, Box 2723, Bloomington-Lake Station, Minneapolis, Minn., offers himself as Evangelist, Singer, and Bible Chart Lecturer to Evangelical Churches.

He is author of 7 books, numerous Bible Charts, contributor to more than 50 Christian papers, Editor "Christian Comfort Companion," $1.00 per year, for Hospitals and Homes, founder of National Hospital Visitors Ass'n, laborer in Gospel work among Railway men (1923-41), has conducted 200 series of Revival meetings in 30 States and Canada, seeing about 4000 professed conversions. He is Bible School and Seminary graduate, besides some College, and 23 years in Gospel Service.

He sings the Gospel and is author of more than 50 pages of Gospel Hymns.

Write him above address.

the dangers and when there is danger that it will not be recognized.

"It is the disgrace of the Church," said Dr. Kellersberger, "that throughout the centuries the leper has been the neglected, the forgotten man.

"At a time when American boys are overseas, the American Mission to Lepers is using its experience to aid the public and the medical profession in the fight against leprosy. It is our great spiritual and educational duty to remove ignorance and fear and misconceptions of the disease among laymen, and indifference in doctors".

GIDEONS

(Continued from Page 1)

President Alfred E. Lewis was presented with a facsimile of the five millionth copy of the New Testament in gold by Harry V. Meyer representing the National Publishing Co. of Philadelphia.

The music was furnished by the New England Fellowship Ensemble, with Mr. Walters as accompanist.

Many street meetings were held on Boston Common, Pemberton Square and various other spots around Boston.

The 1944 Convention City will be Denver, Colorado, the home of Daddy Nicholson and the newly elected President of the Auxiliary, Mrs. Russell Byrum.

with a luncheon meeting at Y. W. C. A. at 814 E. St., N. W., at 12:30. Dr. C. E. Fi- throne, chairman of the Dis- of Columbia committee, will side. The dedication of the fice at 1422 F street, N. W., take place at 3:00 o'clock in afternoon with a simple progr At 6:30 p. m. there will be a net meeting of the Washing committee. The day's progr will conclude with a mass ing at 8:00 p. m., to be he the Centennial Baptist Chu 7th and I streets, N.E.

Special speakers at the sessions will include Dr. H J. Ockenga, president of the tional Association; Dr. J. E Wright, its field secretary; T. Roland Philips of its exec committee, Mr. Harry Jaeger others. Mr. Homer Rodeh will be in charge of the musi

On the evening of the 14th Committee for Western Pen vania will meet to formulate season's plans. Dr. Carey Th as of the First Baptist Chu of Altoona will preside. Ex plies are antitheses. He makes no pretense that, in presenting the issues, he is taking the role

of particular interest to Christians and those who, while maintaining no profession, recognize Christianity as a potent force for social betterment.

"Christian people and those

the clergy have been discussed with clarity and theologians of many faiths.

It is not expected that all who read will agree. Many sincere persons, some educated, the collectivist viewpoint; not many of these will find the evidence and argument presented herein sufficient to change their studied opinions.

The most optimistic hope is that these readers, and all others, will accept the arguments and evidence herein as worthy of their consideration, and as representing the viewpoint of a layman seriously concerned with the future of the Christian Churches.

Those opposing and those approving the arguments presented here should agree upon at least one thing, that the issues are important. Surely they can also agree that every important issue has at least two sides, that always there is a "pro" and a "con" for every proposal, else it would not

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Earl S. Hoxter, Minister
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efforts of the Roman Catholic Church to turn the Good Neighbor Policy against Protestantism and use it to force the withdrawal of missionaries from Latin America. These efforts have been exerted since the enunciation of our Good Neighbor Policy, pressure has been applied to governments, and the hierarchy in both South America and North America came out openly with a demand for such withdrawal.

This propaganda became so open that American Protestantism has been forced to take notice of it and make a reply.

The text of the pronouncement was published in the February number of World Outlook. The Catholic heirarchy issued no direct answer.

An indirect reply appears, however, in an article on the Roman Catholic conception of religious liberty writen by Father W. Eugene Shiels, associate editor of America, a Jesuit periodical.

The author states that religious liberty is necessary in the post-war world. "Every man has the right by nature (and not by some grant of government) to follow his conscience, that is, to serve God as he sees God wants to be served. He must follow the light as God gives him to see. He has the duty, and the right, so to act. He must follow his conscience, whether correct or erroneous, though certainly if he sees it to be in error he is obliged to seek a way out of the error to the truth. This right to follow conscience comes from the duty to do the very same thing. That is why we have the right, so that we may perform the duty.

"Religion includes three essential acts: belief, worship, and moral conduct in accordance with that belief and worship. And the irreducible minimum of protection for this freedom requires that a man be allowed to hold the beliefs, perform the worship, and keep to the code of morals given him by his Maker. Anything less than this is absolute tyranny and could not be tolerated in a treaty of world peace. No government would in this matter have the right to tell other governments to mind their own business and leave it to its own concerns. It simply has not any just power to deny this minimum to a human being."

This statement is entirely satisfactory and liberal, though it seems strangely inconsistent in the light of Catholic doctrine and practice through the centuries. But we do not raise that point now, not even when the writer declares, "In the Catholic Church this doctrine has always been, even if it sometimes fell short in its words with its practice."

The joker lies in distinguishing between "religious liberty" and "religious activity." "Every state must respect the right of religious liberty. But not every state must allow the broadest religious activity." In "the country where almost everyone professes the same religion," "government may have the duty of putting limits on the activities of people holding other religious ideas, to preserve the peace, to preserve the right of religious freedom against assault. This every just government must do."

Restrictions may properly be placed on the religious liberty of immigrants who bring their own religion with them. "Suppose that some country having a quite uniform religious picture admits immigrants of another religion. Must it give the immigrant group the fullest privileges in propagating its cult? Not unless that group can demonstrate, to the conviction of the state, a special divine mandate to carry on its activity." In view of the fact that the demonstration of a special divine mandate would probably be impossible under any definition of terms acceptable to a state dominated by an ecclesiasticism holding this theory, it seems plain that no immigrant group should expect "the fullest privileges in propagating its cult."

The government may, and in some cases should, use force, not only to protect some religions but also to suppress others. "It might even happen in the dispensation of providence that that Pilate be called upon to use his authority" in the matter of the "privileges in propagating its cult" by an immigrant group in a "country having a quite uniform religious picture." "Government then," continues the statement, "must guard both the individual's rights and the people's religion. And it may use force to protect both. Just as it need not grant entrance to immigrants unless it so desires—unless there be absolutely no other place in the world to live—so it may limit the religious conduct of immigrants in accordance with its own conditions. If, in this case, religious zeal still drives one to enter a country and advance the cause of his belief, he does so at his own risk, as have many martyrs since the beginning of our dispensation."

One is tempted to point out that the application of this theory of forcibly limiting the religious conduct of immigrants in countries having a uniform religious picture would keep Christian missionaries out of all non-Christian lands and would have kept Roman Catholicism out of the United States entirely. The practice on the part of Catholics of denying religious liberty to others in states where it can muster influence and power religious teaching in the schools.

The statement, which has the approval of the official Joint Conference of Anglican and Free Churchmen on teaching in day schools, follows:

Christianity Affirms:

That God is the creator and sustainer of all life; and that man can therefore neither truly understand nor rightly live his life unless he consciously relates it to the will of God.

That every human soul is precious in the sight of God, whose purpose in creation and history is that man should come to know and love Him, and should thus enter into life eternal: this purpose has been marred by man's rebellious self-assertion which makes him try to live without God.

That in the human life of Jesus the Christ there is embodied the very nature of God: that through Jesus God restores to man his lost power to live as God means him to live: so that to Christians Jesus is both Lord and Saviour.

That in the death of Jesus on the Cross there are laid bare the evil in man which fights against God, God's condemnation of that evil, His power to overcome it, and His forgiving love by which man is delivered from his self-centeredness, and set free to serve God.

That in the resurrection of Jesus from the dead there is declared God's vindication of the triumph won on the Cross, and the assurance of eternal life.

That through the life, death and resurrection of Jesus there is given, in the fullness of His truth and power, the Holy Spirit of God, by whose inspiration man grows in grace and understanding into the life of Christian community.

That therefore the Christian life of personal dedication to the worship of God and the service of man is not only an individual life but one lived in the community of those who owe a common allegiance to Christ.

That this community, the Church of Christ, though broken and divided, is still the sphere in which, through worship, prayer, the hearing of God's word, and the receiving of His sacraments, God's Spirit works for the salvation of His world.

That it is the will of God to gather into one all those who confess the name of Christ; and by the final judgment of His all-knowing justice, to establish His reign of righteousness, love and truth.

Missionaries Are Forced To Suspend Work in Philippines

By Religious News Service

NEW YORK—The Japanese authorities in the Philippines are gradually forcing foreign missionaries to give up their work and many missionaries have been interned in civilian concentration

working policy in such a brief space of time, with such unity, surely was a miracle. The only answer I know is—This is of God. I was impressed by the able spiritual leadership of Dr. Ockenga and his associates, who showed such beautiful Christian courtesy and sweet reasonableness to all who contributed to the conference in any way. Much prayer before and during the conference no doubt was the reason for the spirit of love and unity which dominated the entire convention. The banquet on Thursday evening was one of the highlights of the conference. As we all knelt in prayer we were conscious of the Holy Spirit's presence with His blessing and benediction upon all that had transpired." — Carl A. Gundersen, Oak Park, Ill.

* * *

The spirit of Prayer pervaded the convention. Prayer — on that opening night; and then that sacred, hallowed scene in the closing hour of the Convention; those were experiences never to be forgotten—four hundred ministers gathered in a beautiful banquet hall, kneeling in humility and with a heart cry for a fresh empowering of the Holy Spirit that they might be used in meeting the need of humanity in this hour of darkness and world distress.

* * *

"The Chicago Convention of the National Association of Evangelicals was to my mind a very impressive event. I hope and pray that this movement will command the respect and support of earnest, Bible-believing Christians throughout America. I know of no other movement which can do what the Nation-

ing felt throughout our land."—Harold K. Needham, President Southern California Bible College.

* * *

"God was with us at Chicago. There is no doubt in my mind about that. Only He could have fused us into such common understanding, purpose, and love. Above the actual accomplishments of the convention, which were truly remarkable, was a demonstration of real Christian unity beyond anything in my experience. If the Spirit, who was so evidently present at Chicago, continues to rule unhindered in our midst, then the future of this movement holds tremendous possibilities."—Rev. Robert B. Munger, South Hollywood Presbyterian Church, Los Angeles, Calif.

* * *

"I wish to say that the constitutional convention of the National Association of Evangelicals, which was held here in Chicago early in May, was a source of great inspiration of my own heart. The fellowship with Christians of other groups was blessed indeed. The spirit of love and of unity and of prayerfulness which characterized the convention was, I believe, just an earnest of the closer cooperation among various evangelical groups which shall be brought about through the National Association in the coming months.—Rev. George R. Warner, General Secretary National Holiness Missionary Society, Chicago, Ill.

* * *

"It was indeed a great pleasure for me to be present at the convention in Chicago. It surpassed all my expectations and I came away feeling that a movement has been started that will mean much for Evangelical Christianity and the salvation of souls". Chas. F. Weigle

---

convention this year will be held in Toronto, October 21-23.

The Evangelical Ministers' Fellowship of New Hampshire met at True Memorial Baptist

A Prayer Mi For U

As I sat in the diner of an east-bound Pennsylvania train this evening, I looked up and thought for a moment I was having a dream. The door at the far end of the diner opened and a man stooped low to make his way through. As he stepped inside, he straightened up only to bump his head on the ceiling. He spoke a few words to the steward and then turned and made his way carefully back through the door.

I followed him to his seat and found him to be the world's tallest man. Beside him sat Stanley Ross, 88 inches tall, and weighing

In three broadcasts recorded here by U. S. government monitors, the Tokyo radio disclosed that a substantial part of the two-day Conference agenda was devoted to discussions and reports revolving around the prosecution of the war and how to "increase fighting power through religion". A pledge of gratitude to the armed forces was voiced on the opening day of the meeting.

The Conference chairman was Ryutaro Nagai, a Japanese government official who is regarded as one of the country's outstanding political orators. Other speakers included YuKuhiko Hashida, Minister of Education, and Kazuo Aoki, First Minister of Greater East Asia Affairs.

Various committee reports presented during the Conference stressed, according to the Tokyo broadcasts, the need for increased fighting strength and urged a "fusion" of the cultures and religions represented by the various races within the Greater East Asia Co-prosperity Sphere.

A "declaration to the world" made public at the conclusion of the Conference, charged the United States and Great Britain with utilizing religion as a "scheme to bring the various races to fight among themselves".

"The religious people of the world," said the declaration, "must quickly and completely exterminate the blasphemous religious ideal of America and Britain, and we must cooperate to liberate all of mankind from this discrimination of America and Britain".

The Tokyo announcer reported that about 400 delegates attended the Conference, including representatives of the Federation of the Shinto Sect Association, the Dai Nippon Buddhists Association, the Federation of Japanese Christian Associations, the Dai Nippon Moslems Association, and the Tokyo Islam Sect. Party.

ing unconscionable $10,000 worth of similar pledges made by a Warren County resident in 1924.

Henry A. Floyd, Oakland, then a well-to-do Warren County farmer, signed a pledge to donate $5,000 to Transylvania University; $2,500 to the Christian Church Widows' and Orphans' Home, and $2,500 to the Kentucky Female Orphans' Society—all Christian Church institutions.

The form of the pledge stated that it was "for and in consideration of our interest in Christian benevolences and in consideration of other gifts and pledges" for the endowment funds of those institutions.

Floyd's will made shortly prior to his death in 1937 made other specific bequests, but contained no mention of the $10,000 in pledges. The institutions demanded payment of the pledges from the Floyd estate.

The Warren Circuit Court held they were lawful obligations, but the Court of Appeals (Kentucky's highest judicial tribunal) decreed otherwise.

Judge Henry J. Tilford, in upsetting a long line of cases holding similar pledges enforceable, wrote for the Court:

"Much has been written concerning the desirability, from the standpoint of public policy, of holding all subscriptions to charities enforceable, and, when necessary, inventing considerations sufficient for that purpose. In considering all the possible results from such a society to confer upon an institution, no matter how worthy, the rights of a creditor, and the consequent power to compel one who has promised to donate to its cause, to fulfill his pledge, irrespective of how large a portion of a diminished or insolvent estate it might consume, and regardless of whether the institution has changed its position for the worse in reliance upon the subscription.

"While our conclusions may

CHURCH OF BRETHREN UNDERTAKES HELP FOR RELIEF PROJ

By Religious News Service

ELGIN, Ill.—The Church of the Brethren, one of the three historic pacifist denominations, is taking practical to help the world get back on even keel once this w finished.

It is planning to ship 5,000 and 10,000 dairy c Europe following the war expression of the fre which this [illegible] young wants to see realized all the nations of the ea

Secretary [illegible] Br of the denomination's Mission Board said the undertaking [illegible] "Heifers [illegible] He said it would be [illegible] among the [illegible] members—many of them farmers—in the country.

A statement explaining project said the Br Service Committee has ed through [illegible] certain [illegible] that there has been a tr pletion of dairy cattle in of the countries of Europe has created a [illegible] of nutrition, especially the children [illegible]

To date, [illegible] acquired [illegible] registered he[illegible] seys and [illegible] been set as[illegible] ment to Europe.

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to seek a way out of the error to the truth. This right to follow conscience comes from the duty to do the same thing. That is why we have the right, so that we may perform the duty.

"Religion includes three essential acts: belief, worship, and moral conduct in accordance with that belief and worship. And the irreducible minimum of protection for this freedom requires that a man be allowed to hold the beliefs, perform the worship, and keep to the code of morals given him by his Maker. Anything less than this is absolute tyranny and could not be tolerated in a treaty of world peace. No government would in this matter have the right to tell other governments to mind their own business and leave it to its own concerns. It simply has not any just power to deny this minimum to a human being."

This statement is entirely satisfactory and liberal, though it seems strangely inconsistent in the light of Catholic doctrine and practice through the centuries. But we do not raise that point now, not even when the writer declares, "In the Catholic Church this doctrine has always stood pre-eminent." As it stands, the statement is all that could be desired, provided there are no mental reservations or hidden meanings given to plain words.

Doubts are aroused, however, when the author proceeds to say, "These words do not imply that a man has the right to refuse allegiance to the true religion." For "the true religion," to the Catholic Church, does not mean the religion to which a man's conscience, aided by the light of the Holy Scriptures and the guidance of the Holy Spirit, may lead him. It means the Roman Catholic religion, since all others are heresies and not "true" at all. These doubts are enhanced when Father Shiels cites in confirmation the words of Pope Leo XIII: "The gravest obligation requires the acceptance and practice, not of the religion which one may choose, but of that which God prescribes and which is known by certain and indutiable marks to be the true one."

How are we to know what religion God prescribes? What are the marks that are certain and indutiable? Until we are reassured on these points, we cannot evaluate this profession of loyalty to religious freedom.

Waiving these points, however, are we to understand that the Catholic Church will henceforth accord full religious liberty in countries where it claims "privileges in propagating its cult" by an immigrant group in a "country having a quite uniform religious picture." "Government then," continues the statement, "must guard both the individual's rights and the people's religion. And it may use force to protect both. Just as it need not grant entrance to immigrants unless it so desires—unless there be absolutely no other place in the world to live—so it may limit the religious conduct of immigrants in accordance with its own conditions. If, in this case, religious zeal still drives one to enter a country and advance the cause of his belief, he does so at his own risk, as have many martyrs since the beginning of our dispensation."

One is tempted to point out that the application of this theory of forcibly limiting the religious conduct of immigrants in countries having a uniform religious picture would keep Christian missionaries out of all non-Christian lands and would have kept Roman Catholicism out of the United States entirely. The practice on the part of Catholics of denying religious liberty to others in states where it can muster influence and claiming liberty for themselves in states where they are a minority is one of those strange ethical contradictions which the Protestant mind can never understand. Even while campaigning to drive Protestants from Latin America on the presumption (which cannot be maintained) that these countries are Catholic, its missionaries have been sent into North Carolina counties where the census enumerators were unable to find even one Catholic.

Father Shiels labors under the difficulty of reconciling irreconcilables. He must claim full liberty for Catholics in the United States; he must lay the ground for denying liberty to Protestants in Latin America; and he must dispute the right of Russia to restrict the liberty of both Catholics and Protestants. It is a position of extreme delicacy, and the writer handles it well, but he does not accept religious liberty as the democratic world understands it. He does not admit that men may worship God and preach their faith according to the dictates of conscience and the light of Scripture and the Holy Spirit's leading. He does not admit that any church save his own has a right to exist and work. He does not anywhere intimate that the attempts to drive Protestant missionaries from Latin America will cease.

man grows in grace and understanding into the life of Christian community.

That therefore the Christian life of personal dedication to the worship of God and the service of man is not only an individual life but one lived in the community of those who owe a common allegiance to Christ.

That this community, the Church of Christ, though broken and divided, is still the sphere in which, through worship, prayer, the hearing of God's word, and the receiving of His sacraments, God's Spirit works for the salvation of His world.

That it is the will of God to gather into one all those who confess the name of Christ; and by the final judgment of His all-knowing justice to establish His reign of righteousness, le[illegible]

port of earnest, Bible-believing Christians throughout America. I know of no other movement which can do what the [illegible]

[illegible]ention this year will be held [illegible]oronto, October 2[illegible] [illegible] Evangelical Ministers' Fel[illegible]hip of New Hampshire meet [illegible] True Memorial Baptist [illegible]

[illegible] Are Forced [illegible] Work in Philippines

By Religious News Service

NEW YORK—The Japanese authorities in the Philippines are gradually forcing foreign missionaries to give up their work and many missionaries have been interned in civilian concentration camps, according to reports received here by the Jesuit Philippine Bureau through the War Department.

"Slowly, it seems", the Jesuit agency states, "the Japanese authorities are removing all foreign missionaries in the Philippines from their local religious work. Such procedure is in line with a recent about-face in policy in occupied China where the Japanese have resorted to a wholesale reinternment of foreign missionaries previously allowed (even after Pearl Harbor) at least a limited ministry".

Prayer Mi[illegible] For U[illegible]

I sat in the diner of an [illegible]bound Pennsylvania train [illegible] evening, I looked up and [illegible]ght for a moment I was having a dream. The door at the [illegible]nd of the diner opened and [illegible] stooped low to make his [illegible] through. As he stepped in [illegible] he straightened up only to [illegible] his head on the ceiling. He [illegible] a few words to the steward and then turned and made [illegible]way carefully back through [illegible] door.

[illegible] followed him to his seat and [illegible]d him to be the world's tall[illegible]man. Beside him sat Stanley [illegible]s, 88 inches tall, and weighing thirty-three pounds. As [illegible] and talked to seven-foot [illegible]e-inch, 280-pound He[illegible]r [illegible]te of Atlanta, Georgia, it [illegible]

attended the Conference, including representatives of the Federation of the Shinto Sect Association, the Dai Nippon Buddhists Association, the Federation of Japanese Christian Associations, the Dai Nippon Moslems Association, and the Tokyo Islam Sect Party.

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Chas. F. Weigle

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